

B.C. churches to be taxed?

Reinder J. Klein

VANCOUVER, B.C. — "Tax them all!" screamed the front-page headline of *The Province*, Vancouver's sensationalist morning paper recently. "You pay for their free ride," added a large shaded box around which an article by staff reporter Greg McIntyre was printed.

The bone of contention was the tax exemptions granted B.C. churches, charities and private schools. According

to McIntyre, "cash strapped" Vancouver taxpayers were out at least \$3-million in lost property taxes last year.

Vancouver city council, which paid its share of the billion-dollar Skytrain system and the equally costly Expo 86 extravaganza without twitching an eyelid, has ordered its finance director to provide council with the 1986 exemption figures.

Moreover, several economic experts,

according to the article, are urging the provincial government to end the "subsidies" and to tax all churches, schools and charitable organizations.

Considering the bold print of the front-page headlines and the prominence of the accompanying article, the arguments presented seem thin. Tax exemptions for 1986 will probably exceed \$3-million, but nothing was said to suggest or explain why such exemptions are inappropriate.

A realtor was quoted as saying that "we" had too many churches already, and that "everybody who wants to be somebody starts a little church," a comment not outstanding for its veracity. The churches mentioned in the article were Anglican, United, Baptist and Roman Catholic, not "little churches" started by just anyone. Also mentioned were, among others, the Canadian Red Cross Society and the YW-YMCA.

McIntyre's article seems to assume that churches and charitable

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Calvinist Contact

Second Class Mail

Printed in Canada

Postage paid at St. Catharines, Ont. and Lewiston, NY — see page 2

May 9, 1986

41st year of publication,
No. 2023

Canadian news needs small-town outlook

Margaret Griffioen

ELMIRA, Ont. — The editors, publishers and reporters of Canada's 650 community newspapers are in the best position to "convey the diversity that is Canada," says Bob Verdun, editor and co-owner of *The*

Independent, a weekly newspaper published in Elmira, which recently began a national edition.

On March 4 this year, *The Independent* released the first of its bi-weekly insert, *The Independent National Edition*, featuring stories from

local writers and writers as far away as 100 Mile, B.C. The *National Edition* is also sold separately across Canada. Many of the *National Edition* stories first appeared in community newspapers and for most, this is their only national exposure. The stories are usually more in-depth and less sensational than many found in the large centres.

Active world view

Although he defies ideological labels, Verdun says he would describe his paper as "progressive in a classical outlook." He believes that "we have to be active in the world." The *National Edition* carries much international news and features, often based on more-on-the-spot reports and personal observation than is found in large national newspapers.

Because of this approach to news, Verdun says the *National Edition* uses a lot of material from The Mennonite Central Committee (MCC) news service. He says the approach of their work closely resembles the philosophy of *The Independent*. Being a part-time farmer (the Verduns cash-crop, raise some beef cattle and grow most of their own food) as well as a journalist, Verdun also respects the work of the Christian Farmer's Federation and their "grass-roots" approach to the farming situation.

Continued on page 5 ...

New campus \$1/2-million under budget!



Photo: Marian Van Til

Marian Van Til

HAMILTON, Ont. — The Redeemer College campus currently being constructed on Hwy. 53 in Ancaster, Ontario, is scheduled to be ready for occupancy as the new academic year begins in September. To some at Redeemer, that is "a miracle."

But another "miracle" is the revised cost of the campus: \$12.8-million, down from \$13.3-million — a savings of one-half-million dollars from the projected budget.

Redeemer Business Director Dr. Dick Kranendonk says that that highly unusual situation is a result of contracts (many of which were tendered by tradespeople who are part of the Reformed community) coming in below budget. Budget estimates were based on "the normal commercial standard." Kranendonk points out that most workers on the site also have connections to the Reformed community and many are organized by the CLAC (Christian Labour Association of Canada). Both factors, he feels, are making productivity unusually high. "They take a real interest in their work," he adds.

"He ascended into heaven"



A stylized portrayal of Christ's bodily ascension by Mantegna focuses on the wonder of the disciples at the glory of His going into heaven. It celebrates His statement that He has to leave the world in order that the comforter would come, and that He goes to prepare a place for us.

From: *The Christian Calendar* by L. W. Cowie and John Selwyn Gummer

Toxic air worse than acid rain

Stan de Jong

TORONTO, Ont. — A major environmental report, released April 28, cites a new generation of air pollution risks far broader in scope than originally thought.

The report, jointly produced by the Canadian Environmental Law Research Foundation and the Environmental Law Association in Washington, states that toxic air pollution is doing hundreds of millions of dollars damage and is threatening the health of North Americans. (*Globe and Mail*, April 28, 1986).

Acid rain is attacking the environment over millions of square kilometers of the world, principally eastern North America and Europe, and is killing the life in thousands of lakes. Acidic air pollution consists mainly of sulphur and nitrogen air pollutants from large smelters, coal-burning power plants and motor vehicles.

But, in recent years, scientists have been saying that acid rain is just part of a much wider problem that has been dubbed *toxic or toxic air pollution*.

Bhopal revisited?

Toxic rain became a public issue after a poison gas leak in December, 1984, killed more than 2,000 people in Bhopal, India.

Every year, tens of millions of tonnes of chemicals and fine metal particles are spewed into the air around the world and many are carried hundreds, even thousands of kilometres. The substances include polychlorinated biphenyls, benzene, pesticides and a wide range of industrial chemicals.

A number of them are known or

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Do all things come from God's fatherly hand? p. 10
Leonard Schalkwyk discusses adolescent courtship p. 14
"The young and the breathless": a short story by J. Oosterdag p. 15

Calvinist Contact

Head office: 99 Niagara St., St. Catharines, ON L2R 4L3; Phone: (416) 682-8311. Office hours: 8:15 - 4:15 p.m.

Calvinist Contact: (ISSN 0410-3882) is an independent, Christian weekly, serving the broader Reformed community with news, ideas and opportunities for contact. It supports and encourages every endeavour that seeks to proclaim the Kingship of Jesus Christ.

Editor: Bert Witvoet
Publisher: Stan de Jong
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Circulation & Mailing: Grace Bouwman
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Typesetting: Kim Yungblut
Western Canada correspondents: Jeff Adams, Reinder J. Klein

Editorial Advisory Board: James R. Dickey, Anne Hutten, Jacob Kuntz, Nicholas B. Knoppers, Nick Loenen, Ineke Brouwer-Parlevliet, Sonya Vander Veen-Feddema, William Van Huizen, Ellen B. Zwart.

Canada mail: Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.
U.S. mail: Calvinist Contact (USPS 518-090), published weekly except for July 4, 18, August 1, 8 and December 26, by Calvinist Contact Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewiston, NY 14092. Send address changes to Calvinist Contact, Box 110, Lewiston, NY 14092.

Advertising: Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thurs. 8:30 a.m. for the next week's issue. See events page for rates.
The publication of comments, opinions, or advertising does not imply agreement or endorsement by either Calvinist Contact or Calvinist Contact Publishing Limited.

Subscriptions:	Canada	United States
Six months	\$15.00	\$13.50 U.S.
One year	\$25.00	\$22.50 U.S.
Two years	\$47.50	\$42.50 U.S.
Three years	\$70.00	\$62.50 U.S.
Overseas:	\$90.00 by airmail	\$45.00 surface mail

Editorial

What good is an ascended Jesus?

Too bad for the people living near the Chernobyl nuclear power station that Jesus ascended into heaven several centuries ago. They could have used His miraculous powers to prevent a meltdown of the uranium fuel cells at the core of the reactor in that part of the Ukraine. What earthly use is a Saviour who *sits* in heaven?

Americans are in a better position than the Soviets in the event of a nuclear disaster. They can always call on Superman, the saviour of the American dream. By now they have Superman I, II and III to choose from. Or are myths not that useful in real crises?

The Soviet myth of dependable scientific protection is apparently not useful. The myth was propagated with much fervour only two months ago in an issue of *Soviet Life*. An article quoting the Ukraine minister of power and electrification said that the reactors were totally safe.

So the idol of scientific salvation has let the Soviets down. Will they notice the failure and look for a more reliable saviour? Will the rest of the world, afflicted with the same disease, catch on?

If they do, what will we Christians say? Will we say: we have

what you are looking for? The answer to a meltdown is the ascended Jesus sitting at the right-hand of God?

If the world continues to seek first the kingdom of prosperity and its safety, we have precious little to offer as a solution. Never mind what some fundamentalist preachers say about the prosperity of faith or that Jesus is the answer. Jesus never promised us prosperity and He is not the answer to any problem of our making.

If Jesus were to solve every problem we create, we'd never learn our lesson. We'd never repent. The problem behind our twisted works lies in us. Jesus came to change *us*, not our finished products. And for that personal and communal change of people, as ascended Saviour is totally sufficient and effective.

Why did Jesus not stay around more than 40 days (He appeared only periodically!) after the resurrection? Because His work here is finished, and ours goes on. He pleads for us and He sends us His Spirit, so that, among other things, we are enabled to prevent nuclear disasters. But now it's up to us to seek first the Kingdom of God and His righteousness. Then things like our daily, radio-active-free bread will be added to us.

Being a Reformed Christian in spring is murder

Being Reformed has its ups and downs. Of late I have become aware of the downs.

Everyone knows that many Calvinists confess that all of life is religion, or that it is worship, as my pastor put it. That means that there is not a solitary, cotton-pickin' inch of life of which the Lord does not say, "It is mine." That means that our faith has to permeate all areas of our life. That means that you tend to support half a dozen Christian organizations, each with their own unique slice of the cultural mandate. I think you catch the cliches as they come rolling out of my storage of Abraham the Second jargon.

Being a Reformed Christian means you can spend almost every Saturday in April and May attending conventions and annual meetings. Our Christian organizations obviously stick their heads together to make sure they don't set conflicting dates for yearly encounters with their grassroots. But it does not take an extraordinary flight of the imagination to think of their consultations as a meeting of time-hungry vultures trying to descend on your and my free Saturdays as soon as the snow has disappeared.

Sock it to them

RCBPA was an exception this year, since it held its annual convention on a Tuesday (March 4). As early bird, it therefore had a chance of catching the worm of enthusiasm. CPJ (I am not going to explain all these acronyms. For a fuller explanation of the rich meaning behind these aborted names see my article entitled "Reformed alphabet soup," March 21) ... I repeat, CPJ held a number of policy meetings in Alberta, British Columbia and Ontario on Saturday, April 12; OAAIS held its conference on the same day; CLAC held its annual meeting on Saturday, April 19; Redeemer College held its annual meeting on Saturday, April 26; the ICS held its annual meeting on Saturday, May 3; and Salem will hold its pow-wow on Saturday, May 10, One, two, three, four; what are Saturdays for? Meetings, meetings, rah! rah! rah!

By May 11, any true Reformed prophet, priest and king will be in need of an inverted week: six days of rest and one of labour. Such a rare bird might also begin to wonder whether Saturdays in Spring cannot be exempted from this all-inclusive

claim of the Kingdom. Life is religion ... but on every Saturday, Lord?

You in your small garden, and I in mine

But wait, there is a spark of light amidst th'encircling gloom. If life is religion, then gardening on the odd Saturday when there's a convention going on is also religion!

Ah, I feel better already. Being Reformed has its rewards too. All of life is religion, you say? I love worshipping in the garden. Beloved Kingdom workers, let us skip the odd meeting (not all meetings!) of the NO-MORE-PLEASE (Numerous Organizations for the Meaningful Operation of Religious Edifices, Pencils, Ledgers, Executive Armchairs, Staplers and Elastics). Let us break soil together on our knees. It's time we have a personal, annual encounter with our own grassroots in the flowerbeds and vegetable gardens of the micro-kingdom of heaven.

All in favour raise their hedge clippers.

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter,

Jesus was not in hell on that Saturday

In the April 11 editorial "Enjoying the in between Saturday" we read, "But aren't we supposed to be thinking of how Jesus lay in the grave and went down into hell." I cannot agree with that.

Yes, Jesus' body lay in the grave, but His soul was in heaven. His last words on the cross were, "Father, into Thy hands I commit my spirit." (Luke 23:46)

When one of the men who were crucified with Him said to Jesus, "Lord, remember me when Thou comest into Thy Kingdom," Jesus' answer was, "Verily I say unto thee, today shalt thou be with me in

paradise." (Luke 23:42,43) So how could Jesus be in hell?

In John 19:28 we read "After this, Jesus knowing that all things were now accomplished, that the Scriptures might be fulfilled, said, "I thirst." And then in verse 30 Jesus said, "It is finished."

What is hell? It is to be forsaken of God. Jesus went through that, hanging on the cross, when He cried out, "My God, my God, why hast thou forsaken me?" (Matthew 27:46)

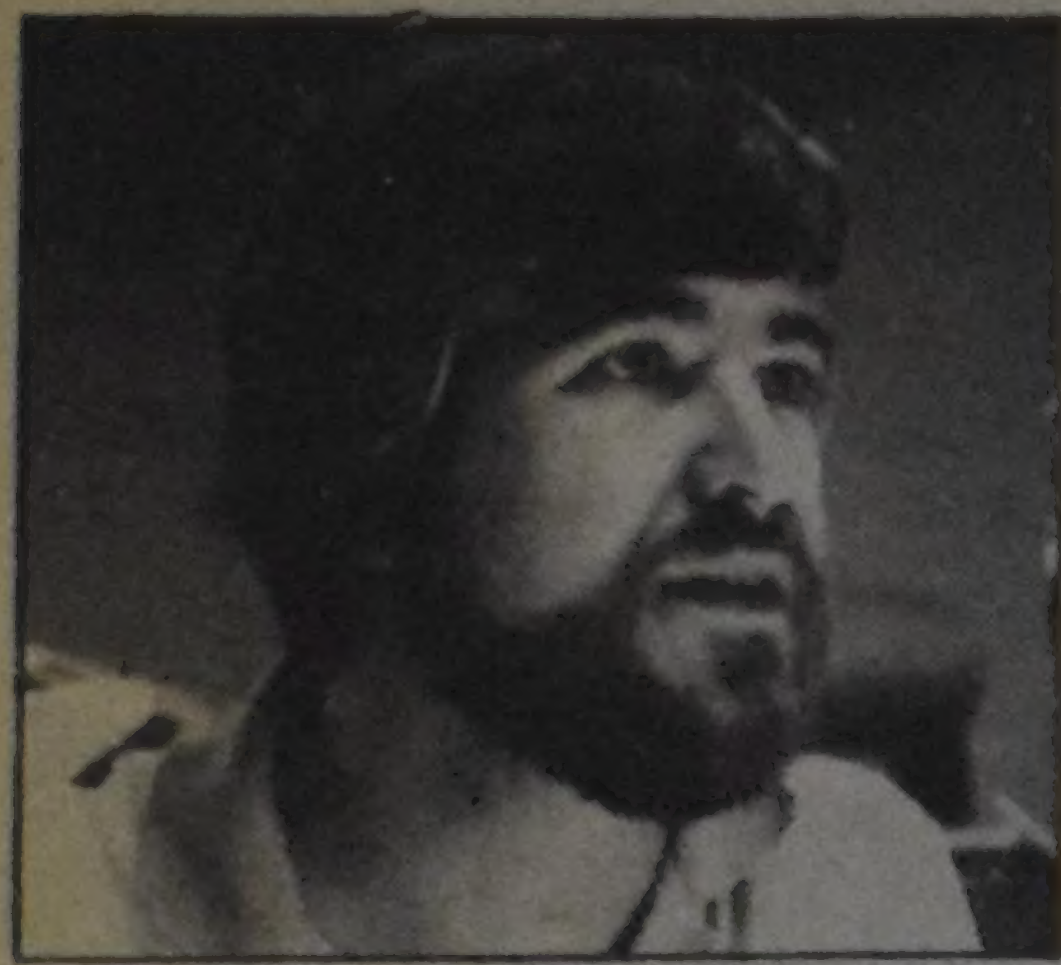
A. Helder,
Aylmer, Ontario

Response

The Church has always confessed, as it does in the Apostles' Creed, that Jesus "was crucified, dead and buried; He descended into hell." This sequence is

JUST A MOMENT/HERMAN PRAAMSMA

Longer Letters



*"Kinquering Congs their Titles Take!"
(William A. Spooner, 1844-1930)
announcing the Hymn to be sung in
College Chapel. Canon Spooner, for
many years Warden of New College,
Oxford, was famous for frequently
confusing his words and thoughts. This
form of mix-up has become known as
"spoonerism")*

Personally, my favourite spoonerism is his famous greeting: "I remember your name perfectly, but I just can't think of your face." Actually, the scientific name for Spooner's affliction is "metathesis," the accidental transposition of letters or syllables in the words of a sentence. This affliction existed a long time before Spooner, but he made it famous and as a result, had his name attached to it. I mean, who could ever forget his famous speech during the First World War, where he cried out emotionally, "When the boys come home from France, we'll have the hags flung out!" When he referred to Queen Victoria as "our queer old dean" instead of "our dear old Queen." Other examples, too numerous to mention, could be added (e.g., "one swell foop," "it is kisstomary to cuss the bride," "you hissed my mystery lecture," "blushing crow," "the Lord is a shoving leopard").

The interesting thing is, of course, that Canon Spooner said none of these things *on purpose*. Most of the time he was not even aware of his bloopers. He simply couldn't figure out why people would laugh, or, on occasion, be offended. His mind, which in many ways was singularly gifted, was simply out of synchronization with his tongue and the most extraordinary juxtapositions would result. The man could not help himself.

Now, of course, it is not so extraordinary that mind and tongue are out of touch. It happens all the time actually. We all have these lapses. Why, I remember that at one point during the recognition and welcoming of guests in our morning service, I asked if there were "any other strange people here this morning." Some things just slip out. Freudian slip or spoonerism, call it what you will, we've all experienced our fair share of them.

Some things can weigh so heavily and persistently on our minds that they seem to force themselves into our speech as soon as we open our mouths. Our minds subconsciously, like it or not, direct a lot of our words. The Dutch have this old saying: "The lips overflow with the fulness of the heart." I think they hit it right on the nose. It is no wonder that the Psalmist connects the two also: May the words of my mouth and the meditations of my heart be acceptable...

The two are connected, even if sometimes the direct connection may escape the hearer or the speaker.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

500 to 750 words, may be published in the upper right-hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may

be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

broken by the resurrection: "The third day He rose again from the dead."

We read nowhere that Jesus' soul was in heaven during the time he was in the grave. We do hear Peter saying in his sermon (Acts 2:27), "Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." Peter was quoting Psalm 16:10 and referring to Jesus' death. (To my thinking, "hell" refers to the place of the dead, not a place of torture or punishment in this passage).

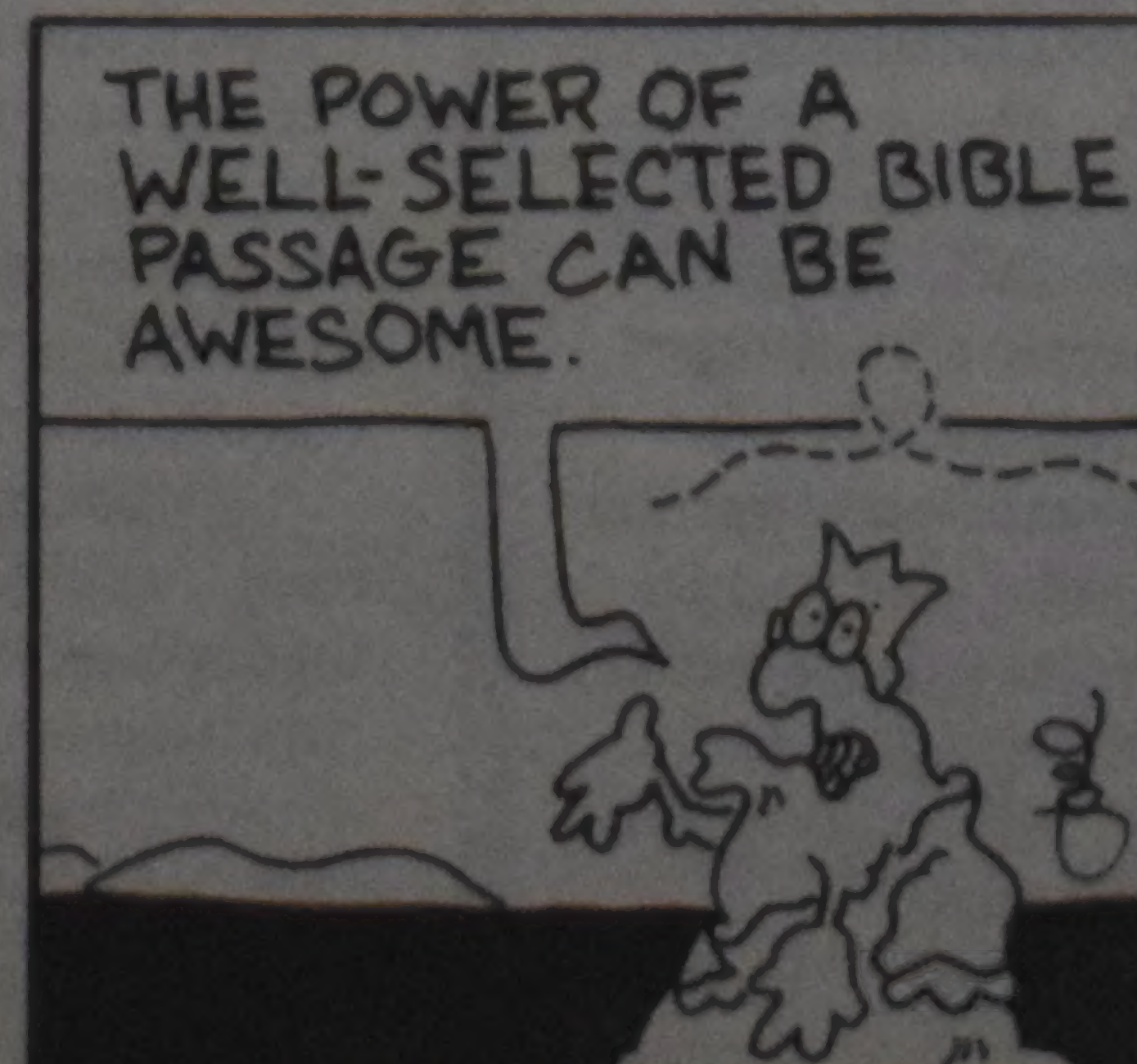
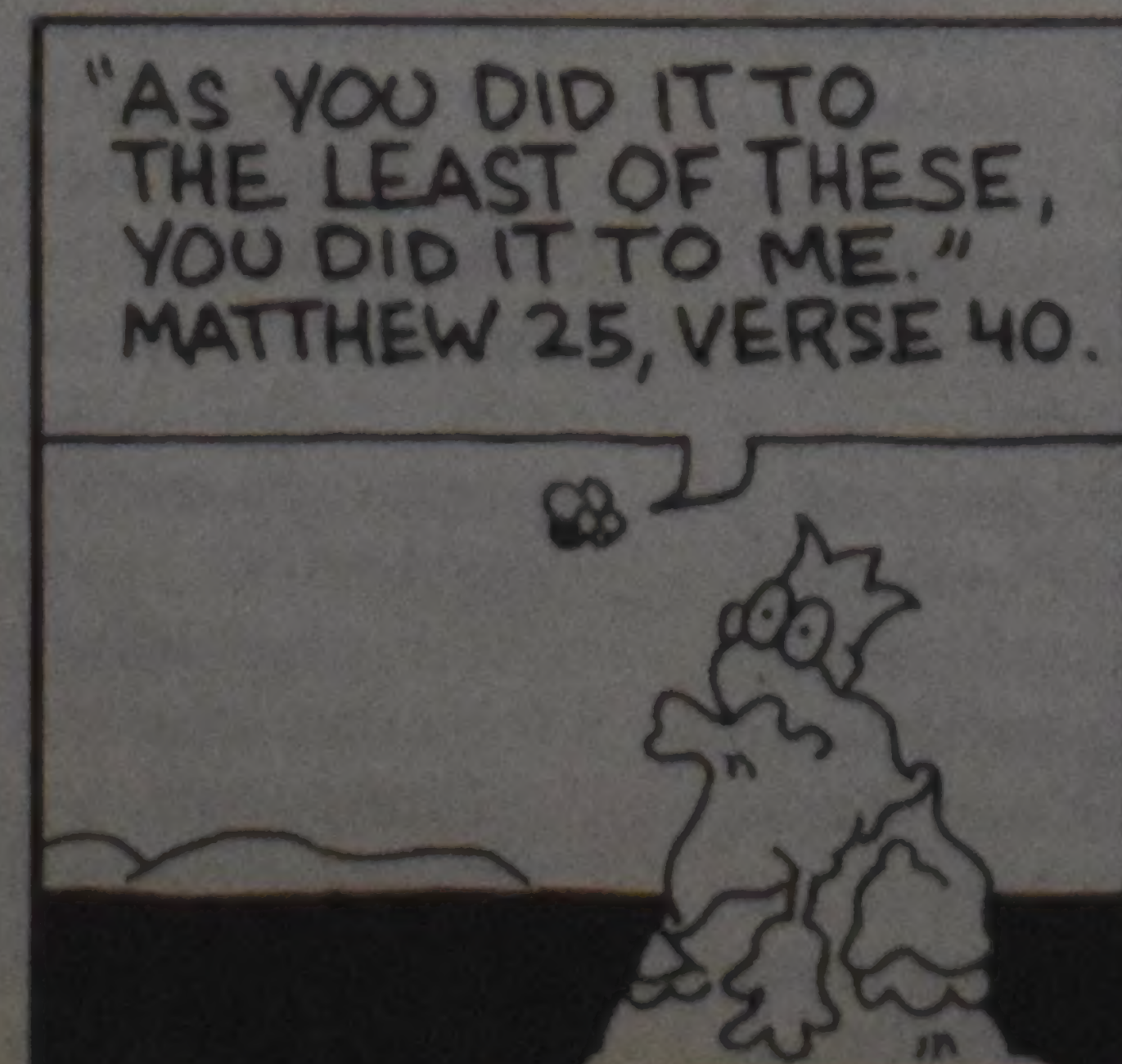
There is even a suggestion in 1 Peter

3:18-22 that while Jesus was in hell or Hades, He preached to the spirits of those who disobeyed God during the days of Noah.

I don't think all this is difficult to reconcile with the passages you quoted. Jesus' active work of salvation was finished and His life was committed to God's hands, even while His body descended into the grave and His soul into hell. The "today" he spoke to the criminal assured the criminal that He did not have to go to hell. The next thing the criminal knows, he is in paradise with Jesus. That, Jesus first has to experience death does not mean that the criminal's "today" has become "some indefinite time in the future."

Editor

Pontius' Puddle



Neo-conservatives are yesteryear's liberals

John Bolt's critique of the church leaders who attempt to exercise an influence on politics seems to me to raise very valid issues. While I am not as convinced of his point as he is (some church leaders *are* well-informed on political and social issues), I too am uncomfortable when religious leaders give specific prescriptions for elected governments to follow. The Gospel is often compromised when it is made to suit a particular political agenda.

On the other hand, the issue is complicated by the fact that the churches in Nazi Germany were able to preach the "Gospel" without hindrance, as long as they did not relate

it to specific social and political issues. And I have just read a letter to *The Banner* that complains about the way the church in Cuba leaves the "confession of Christ *out* of the social arena." Furthermore, we must ask if church leaders should now be permitted to speak out on abortion, or organize pickets and protest marches in front of Morgentaler's clinics. If so, then why should they not speak out on foreign aid also, since our response to both issues will determine whether human beings will live or die.

I was surprised, in any case, that Bolt chose to apply his charge only in reference to "liberals." I have no doubt but that many "liberals" are guilty as charged. However, could he not find room in this long article for a comment or two in criticism of the "conservatives," who also try to use the Name of Christ to promote a secular ideology?

Bolt does indeed make a *favourable* reference to the neo-conservatives in the U.S. He calls their answers to our social problems "non-socialist," but he might as well have called them what they are: 19th-century liberals. The political tradition these men (including Novak, Kristol and Glazer) represent is no more Christian or biblical than Marxism is. In theory and in practical vision, these men clearly espouse a school of social thought that has its roots in the Enlightenment, *not* in the Bible; in John Locke and Adam Smith, *not* in Jesus of Nazareth. By all means, let us avoid compromising the Gospel with secular ideologies but let's not be selective about which ideologies we should avoid. The credibility of those who attack the positions held by the CPJ would be enhanced if they were not so enthusiastic about free enterprise and laissez-faire economics.

I agree wholeheartedly with Bolt's concern about polarization in our community. We need to work together to build a consensus on some of these divisive political and social issues. But it seems to me that it would be better to begin without the provocative indignation expressed in Bolt's article. He is angry because he does not agree with the leadership of the Canadian CRC on some political issues, but it is a matter of common sense that leaders do not (and *should* not) always express views held by the majority. They are rightly expected to *lead*, not follow. To Bolt's credit, however, he has at least raised the issue openly, and invited a response from those who disagree. Some of CPJ's critics are less fair-minded.

I think all of us should remember, in humility, that Christ does not present us with an ideology, but with an insistence that we work out the implications of our faith, in fear and trembling, in relation to the issues of our own time. Considering the present eagerness with which Christians proclaim other Christian's views to be heretical, it is not surprising that all three Canadian political parties, from left to right, are represented in parliament by professing Christians.

Bolt *may* be right that theologians are not qualified, and should not pronounce on social and political issues, but the sermon in the middle of this theologian's article was not on Matthew 22:21.

Bill Van Dyk,
Chatham, Ontario

Jake Kuiken,
Calgary, Alberta

News

CPJ hammers out policy proposals to Ontario Premier:

environment, abortion, Sunday shopping among issues

"We've come a long way in CPJ and I foresee we're going to go a long way yet," said Dave Botting at the end of a landmark political policy conference held by Citizens for Public Justice in Brampton, April 12. Botting, a member of CPJ's Ontario Planning Group, helped organize the conference which drew 70 people from across Ontario. Conference participants discussed responses to Ontario Premier David Peterson on a wide range of current issues. They were continuing a dialogue begun when the Premier sent a 14-page response to CPJ in response to *Justice Ontario*, a political service bulletin published by CPJ for last spring's provincial election.

In an opening meditation, CPJ board member Wilber Sutherland noted that, "It's meaningful for us to work for a just society because life is not simply a scene of warring interests, a survival of the fittest. Jesus is risen! Therefore we can talk about justice." A lively, and at times intense day of debate followed on policy proposals regarding social assistance, environmental protection, abortion, nuclear energy, Sunday shopping, educational justice, care for the elderly, Third World aid, housing and native rights. Local CPJ working groups had drafted the responses. After nearly all of the presentations, participants urged changes in the draft

responses to Premier Peterson which had been presented or asked questions. Chairperson Bert Hielema often had to cut questioners off, because there simply wasn't time to deal with all the concerns. "We could spend three days here by the number of questions I had to turn down," he noted at one point. While not absolving the government of its responsibility, many of the presentations urged other sectors of society to live up to their responsibilities. The presentation on social assistance, for example, called for "a broad social framework in which non-government sectors — the business and non-profit sectors, the volunteer sector and others — deliver the bulk of services to Ontario's unemployed, disabled and poor."

Guelph CPJ members Frank Louws and Elbert Van Donkersgoed called for stronger measures to protect Ontario's farmland, noting that 63 per cent of all urban growth occurs on improved agricultural land. "There's no need for urban development to occur on or near prime agricultural land," said Louws.

Participants accepted a bold proposal by Bowmanville CPJ members calling for a halt to further construction of the Darlington nuclear energy station, a step which would save \$4 billion.

Abortion sparked one of the most lively discussions of the day, with several people urging

Kuyper's Kapers



a tougher anti-abortion statement than the one presented. It was agreed to incorporate major elements of CPJ's official position on abortion directly into the response on this issue to Peterson.

The meeting also approved motions to move toward the formation of an Ontario affiliate of CPJ and to raise the money needed to hire an Ontario staff person next year. Currently CPJ has a drive on to hire another employee this fall, part of whose task would include developing CPJ affiliates in both Ontario and British Columbia.

The policy conference was a hopeful sign that CPJ's goal of grassroots political action is making headway. "I'm extremely pleased with what has happened today," said Dave Botting at the end of the conference. "The discussion has been excellent. I'm very pleased with the quality of the responses we've gotten. What we are doing today is part of a learning process on how to do politics."

A further meeting is planned for May 10 in Toronto, at which final responses on the issues will be hammered out before being presented to Premier Peterson.

B.C. churches

... continued from page 1. organizations are out to be cheap, money-grubbers bent on evading legitimate responsibility.

While it may be true that some contemporary groups that call themselves churches are abusing their position of privilege, it is unjust to imply that this is the case for all churches.

Many Christians believe Vancouver's city council and

B.C.'s provincial government would do well to look closely at the enormous benefits society derives from the (free) services most churches and charitable organizations provide, and the generally wholesome impact of those institutions. Local political leaders should be asked to examine the question more carefully than was done by McIntyre, upholding the churches' historic and reasonable rights.

Cinema summaries

Marian Van Til

Violets are Blue

Rated Adult Accompaniment

Stars Sissy Spacek, Kevin Kline, Bonny Bedelia

Directed by Janet Fisk

Violets are Blue seems to want to come off as an old-fashioned love story a la the light romantic movies that used to star people like Cary Grant and Jimmy Stewart. It doesn't make it.

The circumstances of the romance are "updated": Gussie Sawyer and Henry Squire were high school sweethearts. But she leaves their small town and becomes a nationally known photographer. Henry, thinking he's lost Gussie forever, marries someone else and develops a quiet but seemingly satisfying life in his home town as the editor of the local paper.

When Gussie returns for an extended visit to her parents, her passion for Henry returns with her (as does his for her). Henry is willing to walk away from his wife and son for a globetrotting life as one-half of a journalist-photographer team with Gussie. In the end, he can't bring himself to do it and Gussie flies teary-eyed into the sunset.

Such circumstances do happen in life: the tension, pain and bittersweet memories that result from those old longings and broken vows could be the subject of a thoughtful, probing movie. Unfortunately, this film is not the vehicle. There is something about its stylized manner, sappy music and the fact that it seems a poor imitation of something else, that make it difficult to care about its characters or their traumas. Frankly, it's boring — you may want to leave after the first half-hour.

Artistically, emotionally and spiritually, *Violets are Blue* is shallow entertainment that you can afford to miss.

Not recommended

Dream of nursing home nears fulfilment

Jeff Adams
CALGARY, Alta. — A group of enthusiastic fund-raisers will soon take a giant step toward fulfilling their dream of building Calgary's first Christian Reformed Church-affiliated nursing home.

The Shalem Society for Senior Citizens Care will take possession on May 19 of property in southwest Calgary on which the nursing home is to be built.

The strip of land between Calgary Christian School on one side and Shalem Manor and Emmanuel CRC on the other is being bought for \$150,000 — well below its original asking price.

"We bargained long and hard," said Tina DeVries, manager of Shalem Manor. "But they (the owners) also had us over a bit of a barrel. They knew we wanted the land badly."

Shalem Society members had their hearts set on the weed-

covered lot because it's so close to the existing manor, which houses 53 residents in 50 self-contained apartments.

DeVries said the nursing home, to be built with construction grants from the federal government, will provide excellent care to manor residents who become too ill to continue living on their own but who desperately want to remain close to their families and friends.

"It will just be a walk down the hall for them," said DeVries, with an excited grin.

The Shalem Society has raised \$30,000 in donations and low-interest loans for the project and hopes to collect as much as \$100,000. Bank financing is available to cover any shortfall, but the society doesn't want to borrow any more than it has to.

DeVries said that with four Christian Reformed Churches in Calgary, there will be a growing demand for a CRC-affiliated nursing home. The

facility will also serve any other applicant seeking Christ-centred medical care.

Shalem Manor opened in July of 1981. Only nine of its residents are Dutch-born and only seven of those are CRC members.

But DeVries predicted the upcoming installation of a closed circuit TV system, intended to televise Emmanuel's church services to any Shalem resident who is too sick or too shy to attend in person, will prove to be an effective evangelical tool.

Almost all residents have some church background, she said, but some have lost touch with the church in recent years.

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Pressreview

Carl D. Tuyl



The telephone rang in the Senator's office. "Hello, Howard," said the voice on the other end, "This is the President. I gather you're up for re-election next year. How would you like it if I would make one or two appearances on your election campaign?" And so that one decisive vote was suddenly changed: 10 in favour, 10 against, and the chairman ruled that the "yeas" had it. President Reagan and Brian Mulroney will negotiate free trade entre-nous, without nosy and noisy intervention from elected politicians. There will be, however, a lot of noise coming from all kinds of sources. Unions, industries, and interest-groups will make so much noise that you won't be able to hear the 21-gun salute for the royal couple officially opening Expo 86 in

Vancouver. And here is a whoopee: it is rumoured that Canada will be allowed to join the so-called G-5 group. That is the group of the five major industrial countries. Prime Minister Mulroney hopes that the decision to include Canada and Italy will soon be announced.

Flora, as hereabouts the Honourable Minister for Employment Flora MacDonald is known, is having a hard time of it. Poor dear! But then again she should not tangle with veterans. The veterans, and I bet Minister for Veteran Affairs George Hees is on their side, want unemployment payments for the first year of their retirement. Nothing doing, Flora said, and therewith she started a fight which has penetrated into the

Tory caucus. What's even worse for the veterans, and you don't hear much about that, is the fact that the government wants to de-index their pensions.

You might remember that our present government promised to cut back on the number of civil servants. How are they doing? I am glad you asked: at the end of 1985 there were 587,910 people in the employ of the federal government, including military personnel — exactly 4,096 more on the payroll than a year earlier. What would we do without Statistics Canada which comes up with these interesting figures? Air Canada too at one time joined the ranks of those who held forth visions of at least breaking even. How are they doing, you ask again? Fourteen million smackeroots

in the red. So what is a couple of million for our national airline, eh? But be not dismayed, there is hope. Riding into the shining light of a brighter future is none other than New Brunswick's Premier Hatfield who managed to submit an almost balanced budget. Some people say that it has nothing to do with reality, and everything with upcoming provincial elections there. O ye of little faith!

President Reagan was throwing coconuts around on a beach in Honolulu. He is on his way to Tokyo, not taking the shortest route, but having another stop in Bali where he meets with Indonesia's President Suharto. Maybe Mr. Reagan could ask the Indonesian ruler what happened to the estimated 200,000 East Timorese who are missing.

Violence and bloodshed are increasing in this poor world. About 100 Afghan rebels may have died in a battle this month. A British tourist was shot and killed in the Arab Section of Jerusalem. Police in Haiti fired shots into a crowd in Port-au-Prince and at least seven people were killed. Terrorist attacks against Western nations continue, and in South Africa blacks are killed in monotonous but terrible succession. Then there is the violence that never gets reported. Battered women, abused children, exploited workers and people oppressed in all kinds of situations from boardrooms to consistory rooms. We groan in travail,

and we long for the day when the creation will be set free from its bondage to decay.

A nuclear explosion near Kiev probably ranks as a major world disaster, but I have not yet heard the full implications of that catastrophe. With Reagan in Japan, the press uses abbreviated biographies of emperor Hirohito as page fillers. Hirohito is the man in whose name Japanese soldiers murdered and tortured millions of people all over South Asia. I guess that no journalist will write about that. Veterans of the KNIL (Dutch Royal Indonesian Forces), if they survived the atrocities of the Japanese, do remember! Lest we forget!

While President Reagan is doing his thing in Tokyo, the White House living-quarters will be wallpapered and freshly painted. And if you think that the House of Commons in Ottawa is the world's dominant centre for inane debates, you are wrong. In Washington, no sooner had Senator Pete Wilson of California read an assertion that the Texas 1015 SuperSweet Onion had won the 1985 Sweet Onion Challenge than he sprang into indignant reply mood, and started a fiery debate with Representative E. dela Garza who had wrongly presumed that the Texas onion had won. What would we do without the *New York Times*?

Carl Tuyl is pastor of the First Christian Reformed Church in Kingston, Ontario.

Canadian news needs small-town outlook

... continued from page 1.

The *Independent* and the *National Edition* also try to offer an alternative perspective to what Verdun sees as too much media power based in Toronto, but he is not trying to compete with the big city papers.

Appeals to journalists

"We are striking a responsive chord in journalists," says Verdun. "We are not part of a large chain and [journalists] know that we don't just publish what is popular," calling the paper the "anti-thesis of the modern media."

Verdun says that community newspapers used to be "very backwards but now they are well-written with well-trained journalists.

"At [community] newspapers there have to be more than enough competent journalists — who choose not to work in the big cities — who have something to say. I want to find good observers in every part of the country and give them access to space [in the *National Edition*]," says Verdun.

He says one of his best writers is 71-year-old Gord Hunsberger who lived for six years in Haiti as an MCC volunteer worker. The retired farmer still volunteers for a variety of MCC projects and writes articles on what he sees first hand. "He doesn't miss a thing," says Verdun.

Team work

Verdun and his wife Carol, ("I couldn't do this without her, we've always been a team.") established *The*

Independent and their publishing company, The North Waterloo Publishing Ltd., in 1974 when Bob was fired as editor of a chain-owned weekly in Elmira. Carol writes four columns for the newspaper which are "quite popular," says Verdun, with pride obvious in his voice.

Their offices are located in a renovated house in Elmira which is fully equipped to produce both papers — with video display terminals, fully computerized typesetting equipment and a well-trained production staff. "We have not increased the number of staff here (30, with just over half of them working full-time) since beginning the *National Edition*," says Verdun. He notes, however, that all the staff have to really "pitch-in" to produce the 12-page, bi-

weekly section.

Subscribers to *The Independent* receive the *National Edition* as an insert and there are about 300 subscribers across Canada who just receive the *National Edition*. Subscriptions are \$16 annually.

Verdun says he expected the growth of the paper to be small and slow, but due to "an incredible" amount of media coverage, the broad-sheet size paper was increased to 12 pages from the originally-planned size of eight — and there are more subscribers than he had counted on this early in production.

But when the pace gets hectic, Verdun knows that when he goes home to the 100-acre farm he can enjoy "exposure to reality, once again, by forking manure."

Toxic air worse than acid rain

... continued from page 1. suspected to cause cancer and other health problems. They come from a wide range of sources including chemical factories, steel mills and smelters and "every car and truck on the road."

Global effect

The immediate effects of this air pollution are less dramatic than the Bhopal leak, but the cumulative effects threaten to be global.

Chemicals like PCBs and DDT turn up in the flesh of polar bears and penguins, and air pollution is creating a phenomenon called Arctic haze.

Existing laws, according to

the groups' researchers, are inadequate to deal with a problem, on a local, national or international basis.

In March of this year, Prime Minister Brian Mulroney won an agreement from President Ronald Reagan that the two nations would discuss trans-boundary acid rain.

But Douglas Macdonald, spokesperson for the Canadian Environmental Law Research Foundation, believes these talks should be broadened to include *all* toxic fallout. This subject will be one of the main agenda points at the Foundation's conference, scheduled for May 5.

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Church

Marian Van Til, page editor

United Church Moderator says God's power "severely limited"

Marian Van Til

HAMILTON, Ont. — In the face of the "immense evil forces that are at work in the world and that will destroy the world . . . , God's power to address that kind of malign presence is severely limited," says the Rt. Rev. Dr. Robert Smith, Moderator of the United Church of Canada.

Smith made his remarks in an interview last month with Jim Cairney of the *Hamilton Spectator*. Smith believes that when one is confronted by the enormity of human suffering, he or she can conclude only one of two things: such suffering is compatible with "God as love" (i.e., a "weak" God) or with "God omnipotent" (i.e., a God who is "all powerful and can do all things in the face of what I see") but cannot be compatible with both. A view of God as omnipotent results in the [fundamentalist] view "which says that a global Armageddon is God's will." Smith calls that a kind of fatalism which is "blasphemous."

Smith's conception of a God who "can't cope alone" results in seeing the job of the church as being to add "what little power we have to the power of God in order that that death wish can be thwarted."

Also last month, Smith made statements regarding South Africa and the Bible's attitude towards women which many Christians have found offensive.

Smith was quoted (by the *Spectator*) as saying that we should support "South

African liberation movements that espouse violence." He insisted he was speaking his personal views and not speaking as the United Church Moderator. However, in a letter to the *Spectator's* editor, the Rev. Arthur D. Watson, a United Church minister who was "disturbed" by his Moderator's remarks, asked, "How can he [Smith] make such an assertion when he is travelling across the country under the auspices of the General Council of the United Church, which is paying his expenses? Surely he must realize that his 'own view,' spoken to any group, will be heard by the press and reported in bold black print because of

his office."

A Canadian Press story a week earlier reported that Smith asserted that the Bible's "hierarchical, patriarchal" attitude toward women has resulted in their abuse and even in wife beating. He believes that the Bible (both Old and New Testament) views women as "derivative and secondary," as the "helpmate of man . . . with rights slightly greater than the animals."

There has been little response to any of Smith's statements from other sources in the United Church. [For a commentary on this situation, see Robert Bernhardt's column on page 7.]

Religious leaders disagree regarding Libya bombing

NEW YORK, N.Y. (EP) —

The National Council of Churches and a Soviet church leader have condemned the recent United States bombing mission in Libya, while the American Jewish Committee issues a statement supporting the U.S. action. The attack, which came after the U.S. had obtained evidence linking the Libyan government to a European terrorist bombing, was directed against military targets in Libya, but damage in civilian areas has been reported.

Metropolitan Filaret, the Soviet Union's second-highest ranking Russian Orthodox Church leader, referred to the U.S. attack as "that unfortunate new aggravation," and said that in a meeting with U.S. religious leaders, "We together expressed this profound concern, we prayed together for this conflict not to grow into a larger conflict."

The Rev. Arie Brouwer, General Secretary of the National Council of Churches of Christ (NCCC) in the U.S.A., shared Filaret's concern, and, in a letter to President Reagan, called the attack on Libya "an attack on America."

Brouwer said the action attacked America, "First, by increasing the danger to Americans everywhere for more acts of terrorism and by attacking those traditions and values which have given the American experiment its significance for the rest of the world. The more the United States takes such actions, the more we are shaped by these actions in the very image of those whom we seek to destroy. Terrorism thus met begets more terrorism and terrorists. Each act increases the spiral of violence causing more loss of life..."

Brouwer urged Reagan to "turn away from these destructive policies of military confrontation to lead us in the ways of justice and peace."

The American Jewish Committee (AJC) was supportive of the U.S. military action in Libya. Letters sent to Reagan and to Secretary of State George P. Shultz by Howard I. Friedman, President, and David M. Gordis, Executive Vice President of the AJC, asserted that the Libya action was "fully justified in view of the extensive and irrefutable evidence of Colonel Gadaffi's continuing involvement in fomenting, aiding and encouraging terrorist acts directed against Americans and other innocent civilians around the world."

The two AJC executives pledged their "continued support to [U.S.] efforts to make the American public more fully aware of the measures needed to combat terrorism and to enlist the active co-operation of all nations which profess to be members of the civilized world in the struggle against this scourge of lawless violence."

Christian Reformed Church

Accepted

— to Kentville, N.S., Rev. James Joosse of Emmanuel, Calgary, Alta.

Declined

to Bethel, Listowel, Ont., Rev. John De Jong of Georgetown, Ont.

Canadian Reformed Church

Called

— to Calgary, Alta., Rev. D.J.G. Agema of Hamilton, Ont.

Declined

— to Guelph, Ont., Rev. G.H. Visscher of Ottawa, Ont.

Pastoral Pondering

Are we hypocrites?

Jack Quartel

In recent months, Sunday observance has become a real concern. The threatened opening of stores and consequent requirement for many of us to work on Sunday has led to a very vocal and heartwarming protest.

Still there is something in this protest that vaguely disturbs me. Why are we so upset? We will miss our weekends off, our recreation, our rest. But is that all? Is that not a bit self-centered?

Of course we are concerned about the Lord as well. We hastily add that we want time for worship. And that is when I wonder whether some of us are not a bit hypocritical. Are we really so concerned about the Lord and about worship?

By worship, I hope, we understand not just going to church and hearing a good sermon, or getting a spiritual lift. Worship means service to God, giving something to Him: praise, thanks, glory.

Worship is something that can be and is done individually. But that is never enough. God does not just have individuals as children. He has people. And it is as a people, that is as a *body*, a congregation that we worship. We need each other. If we are not in our own church, we are only guests, and we do not and cannot contribute as we would were we where we belong and are needed.

Of course we all need a break, a vacation — to be away from it all. But when we are gone most or even all of our summer weekends to our cottages, as we increasingly seem to do, what does that do to worship in our church? Will we, in the future, have to close down some of our churches, as is already done in other denominations?

We understand that parents want to visit children and children their parents. But must that always take precedence over worship? We have a father and mother, but we have a heavenly Father too. And who really comes first? We know that some feel one good service (or bad service) is good enough for them. They are our "once-ers." But is it good enough for God? Does He receive His due? In heaven we will worship Him forever. Now is the time for us to train for that. If two hours a week of worship is too much, how do we expect to get along hereafter?

We know that when we retire, things should ease up a bit. But can you retire from serving the Lord, from worship? Some of us spend half a year in Florida, and sometimes a good part of the other half in a cottage. What kind of an example is that? And what does it do to worship in our church?

Sunday is the Day of the Lord. In the world it is made the day of people, recreation, fun. We are so concerned about worldliness, but those who are most critical often conform most to the world when it comes to Sunday and worship.

If our priority is self, pleasure, a weekend out, we may well lose Sunday. Perhaps the Lord is warning us. If we do not keep the Sabbath for Him, we cannot keep it for ourselves either.

I know we stress the need for a day of rest, and the needs of the family so we can get the widest possible support in our protest. That's fine as long as we do not forget that our deepest and first concern is our God. We cannot just have "sunday," as man's day. Humankind will invariably make a mess of what it holds for itself. We can only have "the Lord's Day." Our priority must be worship and service.

Rev. Quartel is pastor of Faith Christian Reformed Church, Burlington, Ontario.

Reformed Church in Canada won't form western classis

Abbotsford, B.C. (CRCC) —

The Council of the Reformed Church in Canada decided at its recent All Canadian Western Leadership Conference here not to recommend the formation of a western Canadian classis, until 12 willing, self-supporting, organized churches west of the Ontario-Manitoba border are in existence. It will therefore not actively pursue the organization of a particular synod of Canada in the near future.

At present, nine churches are organized and three unorganized congregations are under development.

However, the Canadian pastors and delegates of Classis Cascades, have decided to recommend that Canadians and Americans meet separately during the classis sessions on regional issues of Christian action, pastors' salaries, evangelism, new church starts and other CRCC business.

Rime or Reason

We used to visit friends and share a cup of tea. Our visit now offends, for they have to watch T. V.

Sy Nodd

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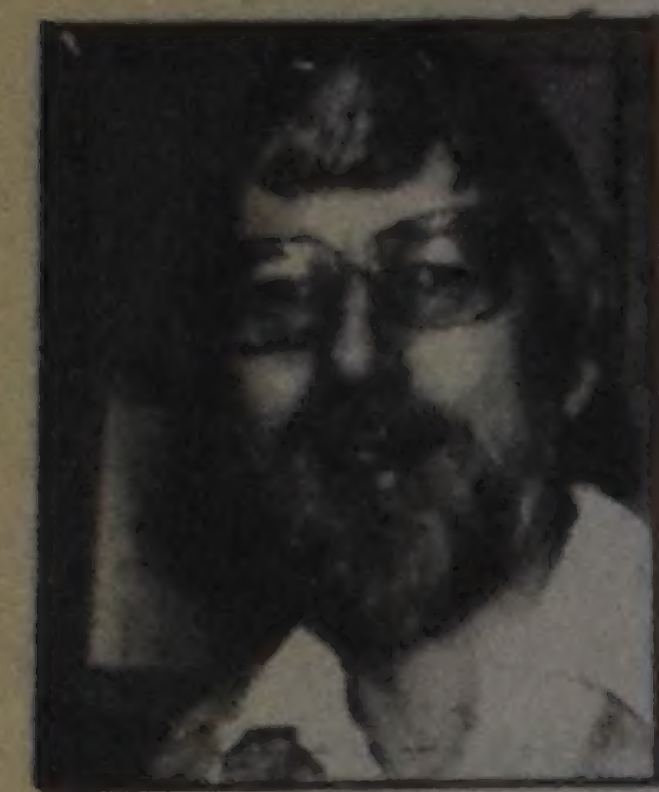


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Christian Reformed World Missions



Presbyterian Comment

Robert J. Bernhardt

A recent feature article in *Calvinist Contact* (April 4, 1986) by John Bolt was entitled "Who speaks for the Church?" It arose as a response to some recent events and identified two issues, namely, 1) who is entitled to speak on behalf of the church? (in that instance the CRC) and 2) what sorts of issues should the church choose to address?

I read the article with considerable interest. In fact, the first issue raised is one on which I had myself been reflecting in this column in March. I had indicated that from time to time Presbyterians had felt concerns about statements made by current Moderators of our General Assembly. In our Presbyterian system the Moderator has no prerogative to make independent pronouncements on behalf of the church. However, the world often interprets even a Moderator's personal comments as representing church policy.

Sad illustration

The April 12 issue of the *Hamilton Spectator* presented a perfect but sad illustration of the problem. The church involved was not the Presbyterian Church but rather the United Church of Canada. Under the bold black banner headline "God is in a losing battle," the *Spectator's* Religion Editor Jim Cairney presented a report on an interview that he had had with the Rt. Rev. Dr. Robert Smith, Moderator of the United Church of Canada.

The thrust of Dr. Smith's comments seemed clear. The God who is in a losing battle is not sovereign. This God is

"involved in the struggle to set people free" but "God's power is not sufficient to cope with the enormity of evil." It appeared from the article that Dr. Smith perceives the church to hold the balance of power, for he says, "God is in a losing battle unless we would be the people of God." These quotations are attributed directly to Dr. Smith and in the interval since the article was printed I have seen no published response from him indicating that his views were misrepresented.

What does this have to do with the doctrinal position of the United Church of Canada? On the one hand one is tempted to say "Absolutely nothing!", but real answers are never as simple as that.

Dr. Smith's comments are not representative of the official doctrinal position of the United Church of Canada. Indeed, as the article in the *Spectator* noted, "The Moderator's personal comments fly in the face of traditional Roman Catholic and Protestant doctrinal statements, which say that God is omnipotent — all powerful." Nowhere in the interview is Dr. Smith cited as suggesting that the doctrinal statements of the United Church should be changed to coincide with his viewpoint. Neither is it indicated in the article that Dr. Smith was deeply concerned to declare that the viewpoint being expressed was his own personal one.

Church doctrine irrelevant

Dr. Smith's declarations do not change the official doctrinal position of

"Who speaks for the church" a common problem

the United Church of Canada. They do, however, demonstrate that in the Moderator's opinion, the official doctrinal statements of the United Church are irrelevant. He obviously feels at liberty not only to go beyond the church's declared position but to renounce it completely. That these are his own personal views doesn't change that picture at all.

It seems as though the test lies in the future. What the United Church chooses to do or not to do about such declarations by their Moderator will prove interesting. That action or

inaction will be a potent commentary on both "orthodoxy" as it is perceived in the United Church and the office of Moderator. Perhaps I am too pessimistic, but I neither expect a heresy trial nor an official rebuke. It seems unlikely that the response will have nearly as much public impact as the interview did. But for now, I will bite my tongue and watch to see what happens.

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ontario.

*I sometimes mind the winter so,
The somber days, the blowing snow,
The trees, that in a frozen land,
So lonely and so barren stand.
My thoughts of loved ones, who are gone,
Reach to the grave, but not beyond.
And all of nature mourns with me,
Especially the naked tree.*

Comfort

*Until, one day, I took
At such a tree a closer look,
And was surprised, yes, very much,
When I discovered swelling buds
On branches that had looked so bare.
I thought ... if God takes care
Of just a tree,
Would He not much more care for me?*


*And to this comfort now I cling
Until my heart recaptures spring!*

Didy Prinzen


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Education

Henry de Jong, page editor

The Jewish school system

The following excerpts are taken from *The Submission of the Ontario Jewish Association for Equity in Education to the Shapiro Commission*.

To Jewish people, there has always been an intrinsic need to guarantee the perpetuation of their community. Jewish schools were established to provide a solid background of Jewish knowledge by which one can assure one's commitment to the continuity and survival of the Jewish faith and the Jewish people. Such knowledge takes years of intensive study to acquire, because Judaism requires of its adherents the mastery and understanding of philosophical and theological concepts, a vast literature of sacred texts, a code of religious practice and a background in the Hebrew language.

The knowledge of our faith and the practices of our people is conveyed most successfully in a total Jewish ambience. This provides an opportunity for transmitting to the young an intimate sense of their Jewish tradition, while they receive a first-rate General Studies program, and an encounter with both the Jewish and Canadian civilizations without conflict.

Jewish studies

Among the courses offered in Jewish studies are: Bible (Pentateuch, Prophets and Writings), Rabbinic Literature, Biblical Commentaries, Laws and Customs, Jewish History, Hebrew Language (conversation, writing, grammar, syntax), Contemporary Israel, Jewish Music.

In more advanced grades, classes are devoted to the study of Jewish Philosophy and Theology, Ethics and the Structure and Functioning of the Jewish community. Every one of our schools offers varying degrees of emphasis in the teaching of each of the foregoing subjects, depending on the philosophical bent of the institution. This is to be expected, in light of the fact that our schools represent a number of alternative approaches to Jewish religious

and community life.

In the area of General Studies, our schools follow closely the curriculum demands and relevant guidelines of the Ministry of Education and the practices of public school boards.

In addition to the program of instruction in Jewish and General Studies, Jewish schools schedule extra-curricular and co-curricular activities, in such diverse areas as intramural sports, art, dance and drama, as well as club activities.

Virtually all of the Jewish day schools have longer hours than the public school system. In some of our institutions, particularly at the junior and senior high levels, the school day is extended by one or two hours.

The overwhelming majority of General Studies teachers in Jewish day schools are certified by the Ontario Ministry of

Education. Most of the others are qualified for certification. In the area of General Studies, Jewish day schools employ both Jewish and non-Jewish teachers, and a significant percentage of teachers currently employed in our schools are, in fact, not Jewish.

Jewish public schools

The children attending Jewish schools come from a wide cross-section of the community, and from across socio-economic and geographic boundaries. Because there are a limited number of Jewish schools, each of them has children from a variety of family and social settings.

The Jewish schools constitute a Jewish public school system. They are open to all children in the Jewish community without regard to parents' ability to pay, without any concern as to whether the families are veteran or new Canadians, and without seeking to enrol only the academically talented or intellectually gifted.

To provide for admission to our schools on as equitable a basis as possible, tuition fees are geared to family income. Guidelines, based upon global earnings and disposable incomes, have been established to assist schools in determining the fees which should be paid by parents at our schools.

Many children attend our schools free of charge.

The Jewish schools do not enrol children other than those who come from Jewish homes. This stems from a recognition that the religious and ethnic philosophy being promulgated in our schools would be inappropriate for the children of those who are not members of the Jewish community. The inculcation of Jewish religious values to non-Jewish children may be regarded as an attempt

to have these youngsters abandon their own religious and cultural backgrounds. Jews are especially sensitive to this matter because of the efforts, covert and all too frequently overt, which they have experienced to convert them. While the schools encourage interfaith contacts in sports and other areas, there is a serious concern about proselytization of our children and the children of others.

The end of love

For those of us who do not remember, it is a fearful thing to fall into the hands of an anxious teacher in a strange classroom. Especially when several things happen in classrooms, such as having your ignorance exposed by a wrong answer to an easy question, being laughed at for being clumsy and stumbling over your own feet in Phys. Ed. or being whispered about for wearing old, out-of-style hand-me-downs, or being trimmed down for breaking a rule you really haven't heard or understood, or being slandered by a heartless teacher.

Probably half of the guff kids lay on us stems from fear, and is really a defensive reaction which wouldn't be necessary if they didn't feel threatened.

Let us learn the art of sealing kid's defensive walls with the hands and feet of love. If we will touch the inner lives of the empty, the weary and the lonely kids in our classrooms, we will have contributed immensely to the peace in the classroom and on the playground.

There's no better way to a kid's mind than through his heart.

Our prayer for today and all the days should be: Teach me the truth that perfect love casts out fear and let your love shine in our classroom through us.

William Slofstra,
Medicine Hat Christian School

Soviets in U.S. texts

The authors of many American textbooks seem "unable or unwilling to make crucial distinctions between the United States and the Soviet Union," Undersecretary of Education Gary L. Bauer recently told a group of publishers. Bauer urged the publishers to recognize their crucial role in deciding what children learn, because he fears that many children in the U.S. are unaware of the unique freedom they enjoy and lack a clear understanding of American history.

Bauer claims that too many history texts "are quick to be hypercritical of American institutions while glossing over the intrinsic characteristics of totalitarian governments."

Such shortcomings "do no service to children who will have the burden of preserving liberty in a dangerous world."

Marlowe G. Teig, senior vice-president of Houghton Mifflin's school division, assured Bauer that publishers are aware of their responsibility but noted that "the under-secretary's argument is that

authors and publishers in our free society become propagandists for a free society" and questioned how such a one-sided view would help our children. Tieg suggested that publishers show students both sides of the issues and "let the facts speak for themselves."

Rockway Collegiate to host Arts Festival May 10-11

The Mennonite Festival of the Arts will be held on Saturday and Sunday, May 10 and 11, 1986, at Rockway Mennonite Collegiate, in Kitchener, Ontario. In keeping with the Mennonite Bicentennial celebra-

tion, the theme "called to Teach" will depict 200 years of Mennonite and Brethren in Christ education in Ontario. The story of education will be told through displays and formal presentations.

Four high school choirs will join for a massed choir concert on Saturday at 8:00 p.m. and Sunday at 3:30 p.m.

There will be art exhibits by various prominent Mennonite artists. The exhibits will include paintings, sculpture, pottery, tapestries and quilts. These exhibits will be on display on Saturday from 1:00 p.m. till 9:00 p.m. and on Sunday from 1:00 p.m. till 6:00 p.m.

The dining room will be open for light food services for the duration of the festival.

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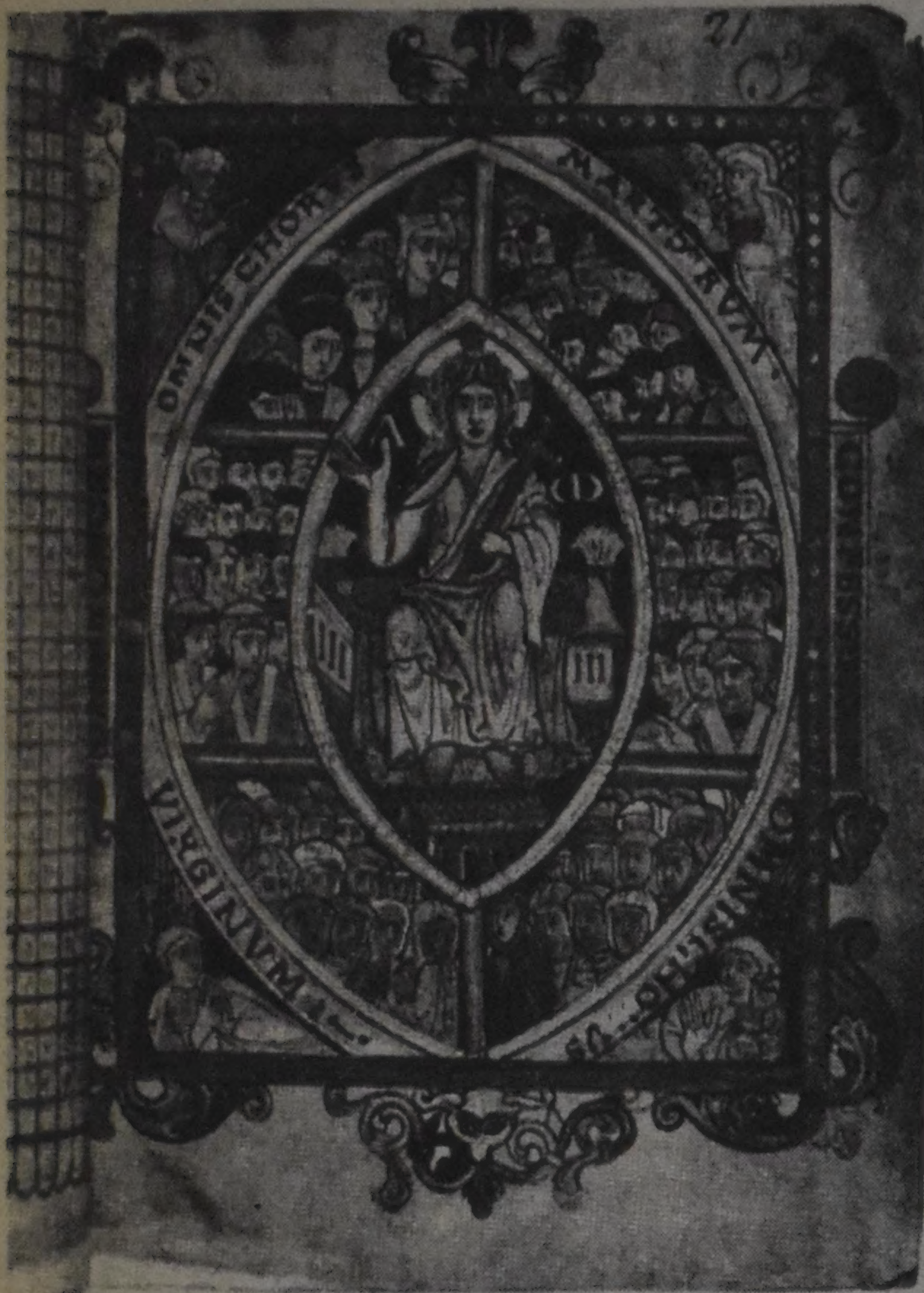
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Ascension Day



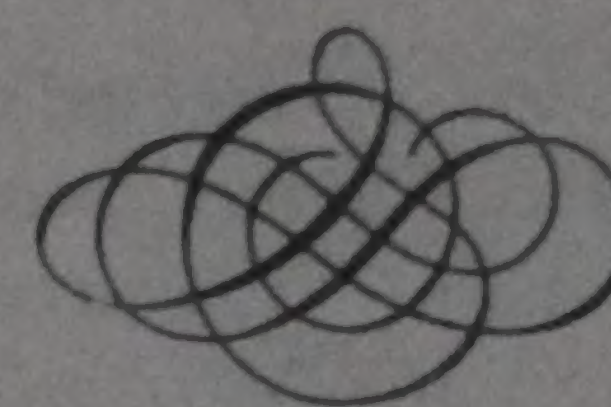
The Lord ascendeth up on high

J.A. Schicht (1819)

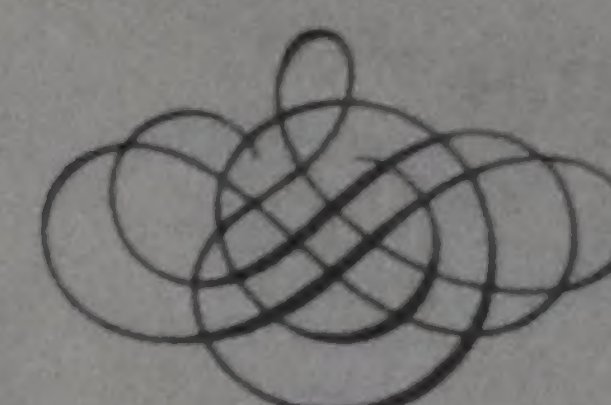
The Lord ascendeth up on high,
the Lord hath triumphed gloriously,
in power and might excelling;
the grave and hell are captive led,
lo! He returns, our glorious Head,
to His eternal dwelling.

The heavens with joy receive their Lord,
by saints, by angel hosts adored;
O day of exultation!
O earth, adore thy glorious King!
His rising, His ascension sing
with grateful adoration!

Our great High Priest hath gone before,
now on His church His grace to pour,
and still His love He giveth;
O may our hearts to Him ascend;
may all within us upward tend
to Him who ever liveth!



Ascension hymns through the centuries



Sing we triumphant hymns

The Venerable Bede (c. 673-735)

*Sing we triumphant hymns of praise,
New hymns to heaven exulting raise:
Christ, by a road before untrod,
Ascendeth to the throne of God.*

*O grant us thitherward to tend,
and with unwearied hearts ascend
Toward thy Kingdom's throne,
where thou, as is our faith, art seated now.*

*Be thou our joy and strong defence,
Who art our future recompense;
So shall the light that springs from thee
Be ours through all eternity.*

*Orisen Christ, ascended Lord,
All praise to thee let earth accord,
Who art, while endless ages run,
With Father and with Spirit One.*

God is gone up on high

Charles Wesley (1707-1788)

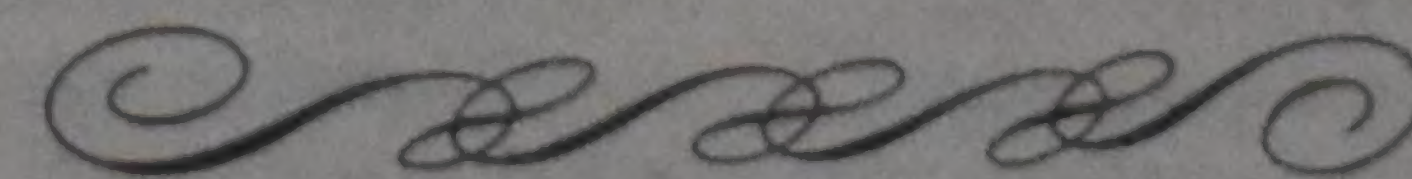
God is gone up on high with a triumphant noise:
The clarions of the sky proclaim the angelic joys:
Join all the earth, rejoice and sing;
Glory ascribe to glory's King.

God in the flesh below, for us He reigns above:
Let all the nations know our Jesus' conquering love:
Join all the earth, rejoice and sing;
Glory ascribe to glory's King.

All power to our great Lord is by the Father given;
By angel hosts adored, He reigns supreme in heaven:
Join all the earth, rejoice and sing;
Glory ascribe to glory's King.

High on His holy seat He bears the righteous sway;
His foes beneath His feet shall sink and die away:
Join all the earth, rejoice and sing;
Glory ascribe to glory's King.

Till all the earth, renewed in righteousness divine,
With all the hosts of God in one great chorus join:
Join all the earth, rejoice and sing;
Glory ascribe to glory's King.



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small talk

Alice Los

Beating the routine

Once in a while I will allow myself to escape for a day. If anyone would ask what it is I am escaping, I would be hard put to give an answer. Just daily routine I suppose, which, although it has a soothing dimension, may seem so very restrictive at times.

The place I am escaping to however, is very mundane. No, it's not to the woods for long solitary walks and soul searching, nor to a stimulating workshop or lecture. Those things are for times when I am in a less frivolous frame of mind.

Instead, I'm off to the biggest shopping centre within reach, where I get lost in the crowds and leave myself vulnerable to the wiles of materialism. Consciously, I let myself be dazzled by the distinctive hum, the glitter and temptations of the marketplace. I stop to look, to touch, to covet and to appraise at will.

Routine inescapable

Strangely though, I recently had to conclude that such days, too, have taken on a routine of their own. I enter the mall at 10 a.m. with a heady feeling of freedom because I know I may dawdle as long as I want. I may consider the advantage of navy slacks over white ones at length, and in the end buy neither, without feeling slightly silly, since there's no one with me to witness my indecision. I tell myself I'm a discriminating shopper.

I have some lunch and watch other people, imagining the homes they came from that morning. The women who work at Sears or The Bay cluster around one table in their respective

cafeterias, looking for some camaraderie but stopping short of real friendship. Middle-aged women have their day on the town with Mother, a duty which may take its toll in patience.

Essentials

My day is half over and it becomes time for some real action. But first, there's the bookstore. It's where I do my real browsing and almost always spend some money. Then, to justify my escapade at least to some extent, I consult the shopping list I brought with me and quickly attend to some essentials.

Slowly my mood changes. My feet started to ache long ago and I'm tired. The glitter and glamour starts to irritate me. Who needs it? I could be home doing something meaningful. I could be reading the book I bought on my last shopping trip! Gingerly I wend my way out of the parking lot. The trip home allows time for reflection. I'm cautiously pleased to conclude that, as I grow older, I'm more satisfied with just looking and less impressed with buying power. It's my own peculiar brand of diversion I have been after, more than the accumulation of goods.

Back in my kitchen at 5 o'clock, making supper, the stockmarket report on the radio is as incomprehensible to me as always, but on my calendar the next few days look comfortably routine.

Alice Los is a housewife living in Kemptville, Ontario.

Feature

Do all things come from God's fatherly hand?

Bert Witvoet

One of our readers commented on an article I wrote for the January 10 Calvinist Contact, an article entitled "The Kingdom is unfolding as it should." She and her family had in the past year experienced the loss of loved ones, and the article had helped her in trying to come to terms with the loss. But then, she said, Rev. Carl Tuyl wrote an article entitled "The unspeakable consolation" (C. C., February 28) and that article seemed to contradict what I had written earlier. Was there a contradiction?

I admitted that upon receiving Rev. Tuyl's article I had sensed a contradiction. But I had put that feeling aside, thinking that the two of us had dealt with two valid sides of the question of evil and suffering, Tuyl emphasizing the sovereignty of God and I the role that Satan plays in suffering. I promised the reader that I would have another look at the two articles and see whether I could resolve the real or apparent contradiction. The following article is the result of that investigation.

Who is to blame?

In my January 10 article I took issue with a poem that suggested that God had wanted an accident to happen so that He could call one of His children home, "exactly on schedule." I suggested that accidents are usually caused by the foolishness of people, and that has more to do with Satan than with God. I wrote, "nothing that happens to us happens *against* the will of God." God permits Satan to work evil in people and He permits us to cause havoc and destruction in and around us. But He does not like it and He does not want it. And He certainly is not the author of destruction.

Tuyl comes along seven issues later and tells us that, according to Lord's Day 10 of the Heidelberg Catechism, there is an unspeakable consolation in the fact that "all things, in fact, come to us not by chance but from His fatherly hand." (I don't think Tuyl had my article in mind when he wrote his, but I am not sure of that either). So, an accident caused by a drunk or careless driver comes to us from God's fatherly hand.

I can understand the conflict the reader felt in her heart. She was especially worried about her nieces and nephews, who are having a hard time believing that a loving God can let such terrible things happen in their lives. Was their mother killed by something that came from God's fatherly hand?

Tuyl says that we should not lay such suffering "exclusively to the charge of the devil."

Christians in trying to uphold God's goodness should not deny God's omnipotence "by introducing what looks like the ancient dualism of the pagans."

I can agree with that statement, and with most of what Tuyl writes. Satan is never exclusively to blame. People are very much to blame too. And yes, we can say that God omnipotently uses suffering as a form of punishment or as a form of chastisement.

But there are moments while reading Tuyl's article that I raise my eyebrows and sense a disagreement between us. I must add that my disagreement here is not only with Tuyl but also with the *Heidelberg Catechism*. This puts Tuyl in an enviable position, of course, and me between a rock and a hard place. But I have to come clean, hoping that my understanding of Scripture will back me up.

Catechism goes further than Scripture

The *Heidelberg Catechism* in Lord's Day 10 speaks of God's providence, how God rules heaven and earth and all creatures in such a way that "leaf and blade, rain and drought, fruitful and lean years, food and drink, health and sickness, prosperity and poverty — all things, in fact, come to us not by chance, but from His fatherly hand." The question that I immediately ask is, "Do all things come to us from God's fatherly hands?"

I have checked all the Bible texts that accompany this Lord's Day, and not one of

them supports the idea that *all* things come from God's fatherly hand. I do read that all good things come from His fatherly hands (Jer. 5:24; Acts 14:15-17), good things like seasons and rain and crops. Prov. 16:33 says that when the die is cast, the Lord decides the outcome. That means that "nothing happens by chance," as the Catechism says. I have no problem with that statement.

John 9:3 comes the closest to supporting the idea that sickness comes from the Father's hand. Jesus says that the blind man was not blind because he or his parents had sinned, "but this happened so that the work of God might be displayed in his life." But even this passage does not say that the blindness comes from the Father's hand. It only explains that God used this blindness for His own purposes, as He can use any sickness or accident for His own purposes.

I notice that Tuyl has chosen to read Matthew 10:29 as if it says that not one sparrow falls to the ground "apart from the will of your Father." In my article I had pointed out that some scholars have come to the conclusion that that should read: "apart from the Father." According to Rev. Nicholas Knoppers the former interpretation has led to endless confusion about the role that God plays in disasters. Whether the one interpretation is preferable to the other is in a sense not even ultimately important. First of all, such a choice of interpretation is too slender a thread on which to hang a whole doctrine, and secondly, "apart from the will of the Father" still does not make God the giver or sender of sickness and accidents.

I am not taking issue with the basic idea of God's sovereignty and rule as stated in this Lord's Day. But I must say that the declaration that *all* things come from the hand of God is not very helpful. It seems that the writers of the *Catechism* in their zeal to defend the sovereignty of God have gone further than the Bible goes. And Rev. Tuyl has faithfully followed them at this point.

Playing by the rules

What *can* we say about sickness and accidents and suffering? We can only give broad strokes that leave many, many questions. I would paint the canvas this way: God is sovereign. In His sovereignty He creates a world that follows certain rules or

laws. God Himself is voluntarily bound by those laws and rules. Human beings often make the mistake of not honouring the rules of the game. They do not mind the rules when things go well with them, but when the rules work against them they start hollering.

Just consider the following illustration. When a person risks a lot of money by investing in hot but unstable stock, and he ends up becoming rich, he doesn't mind the fact



"We face sickness, accidents and death not because the Lord wants us to, but because He does not arbitrarily change the rules of life."

that God does not interfere in the stockmarket. God might have stepped in, reasoning that the person should not have made so much money through speculation because there are so many people in the world who need that money more than he does. But God does not step in. Does the person who became rich mind? Not on your life. But have the bottom drop out of the market suddenly and have him lose his house and his shirt, would he have liked God to step in and prevent the disaster? Most surely. In fact, he might even blame God for allowing it to happen.

What do we find? We find that God sticks with the rules He has set for His earth. He gives humankind freedom in the hope that we might somehow make the right

choices and live happily ever after. But we have not made right choices, not in paradise and not after paradise. And because of that we must live with the unhappy consequences. We face sickness, accidents and death not because the Lord wants us to, but because He does not arbitrarily change the rules of life.

The only way God could interfere without breaking His own rules was by sending Jesus Christ into the world. That's how seriously God took His own rules, and that's how much He loved the world. Although we have no claim to anything coming out of the Father's hand anymore, He is willing to give us Jesus, and in so doing restore us, bless us and give us eternal life. Miracles too come to us by way of Jesus' obedience under the law. Even miracles do not break the rules.

Patient in adversity

Why do so many people not see this when disaster knocks at the door of their life? Why do they get angry with God for allowing their loved one to be killed by a drunk driver? That's because on the surface of things something very unfair happened. Compared to the drunk, the victim deserved better. But when you think of our position over against a God who must demand perfection, or else He is not God, no one deserves anything. Experientially that is very hard to handle. An explanation about God's love for this world does not immediately remove the anger. What everyone needs to hear therefore is what Lord's Day 10 says in Question and Answer 28:

"How does the knowledge of God's creation and providence help us? — We can be patient when things go against us, thankful when things go well"

Patience is a keyword here. We must be patient in allowing people's anger to take its course — patient when they question God's love. And angry people must be patient in expecting the Lord to show them some day that all things work together for good to those who love Him.

"How can a loving God do this to us," you ask? Be patient. "Be still and know that I am God." There is unspeakable consolation in confessing the sovereignty of God. I wholeheartedly agree with the *Catechism* and with Tuyl on this main thesis.

But when it comes to the fatherly hand of God in the midst of pain and suffering, for which only Satan and we co-conspirators are to blame, I look for nothing but good things to come our way. (Carl Tuyl will respond to this article in next week's issue).

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Issue

We have a duty to expose communism

The "longer letter," written by Daniel R. Miller (February 21), titled "Anti-communist zealotry as dangerous as communism" was drawn to Dr. Schwarz' attention. Since the letter was critical of his message and ministry, we believe he is entitled to reply to it.

Fred Schwarz

I reread Daniel Miller's letter in *Calvinist Contact* carefully in an effort to find any reference to anything I had said, written or done that justified the warning that my ministry "can be just as dangerous to human life and just as distant from true Christian concern as revolutionary Marxism." My efforts were fruitless.

Mr. Miller does not specify one statement I have spoken or written which is false or un-Christian. My "fault" seems to be that I have not coupled my criticism of communism with a comparable criticism of the crimes which the U.S.A. has committed throughout history and continues to commit.

Specialist on communism

This attitude is familiar to me. I am, by profession, a medical doctor and aware that many fine doctors devote themselves to the diagnosis and treatment of one disease. The most brilliant surgeon is not expected to be an expert in the diagnosis and treatment of heart disease. One who claims to specialize in the treatment of all diseases is usually regarded as a "quack." To criticize an article on cancer in a medical journal because it did not also discuss the ravages caused by arthritis would be considered ludicrous.

I am founder and president of the Christian Anti-Communism Crusade, and my specialty is "communism." Is it surprising that my concentration is upon the false doctrines, hideous history, present crimes and future objectives of the communists?

I try to follow the principle that I provide evidence for controversial statements that I make. Mr. Miller makes repeated questionable affirmations, without any evidence to support them. One example is "anti-communist nationalism gave us two world wars." This is the first time I have heard there was a substantial anti-communist element in the causation of the

First World War.

No moral equivalence

Mr. Miller represents those who believe and teach that there is a "moral equivalence" between the Soviet Union and the United States. They seize upon any historic injustice perpetrated by the U.S.A., however far in the past, and use it to excuse the recent and present conduct of the Soviet Union and associated communists.

The poet, Robert Burns, says, "Man's inhumanity to man makes countless thousands mourn," and examples of such inhumanity can be found in the history of all countries, including the U.S.A. However, the recent histories of the U.S.A. and the Soviet Union are very different. Ask Andrei Sakharov; ask the Jews who want to emigrate from Russia; ask the millions of refugees from communist countries scattered throughout the world; ask the Boat People of Vietnam; ask the survivors of the holocaust in Cambodia; ask the Poles; and ask the millions who are clamouring for admission and sanctuary in the U.S.A. There is no equivalence.

American treatment of the blacks, during the period when Hitler was ruling Germany before the Second World War, left much to be desired. Would it, therefore, have been un-Christian to expose the falsity of Hitler's anti-Semitic doctrines and to condemn his treatment of the Jews without simultaneously condemning the U.S.A. for its treatment of blacks?

Concern about athelism

Mr. Miller works for a Christian institution and expresses concern for the witness of the Church. It is reasonable to expect him to show some concern for the basic doctrines of Christianity, especially the doctrine that God lives. Without this doctrine, there is no reason for the existence of the Church.

Communism states categorically that God does not

exist. The communists are proudly and unashamedly atheistic. Karl Marx affirmed that "religion is the opiate of the masses," and Lenin stressed repeatedly that atheism is a natural and inseparable portion of Marxism; while Khrushchev affirmed that one must be an atheist to be a communist but that "some of the comrades are atheists in the Party and believers at home." Is the atheism of communism of no concern to Christians?

It is true that the Soviet Constitution grants "freedom of religious worship, and freedom of anti-religious propaganda." This is applied

deplorable. Every child must attend school, where he or she is taught atheism from kindergarten on. Any child who professes belief in God is penalized educationally, socially and ultimately, economically. Any parents who lead a child to become a convinced and committed Christian, risk having the State take the child from them.

Jesus said, "Whosoever shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." (Matthew 18:6)

The Soviet Union practises



Photo: What is love, C. Wynanda

"American treatment of the blacks, during the period when Hitler was ruling Germany before the Second World War, left much to be desired. Would it, therefore, have been un-Christian to expose the falsity of Hitler's anti-Semitic doctrines and to condemn his treatment of the Jews without simultaneously condemning the U.S.A. for its treatment of blacks?"

in practice by allowing a few churches to remain open so that adult believers can worship. No church activities are permitted outside church buildings; no Sunday schools, no youth groups; no women's societies; no cottage meetings. Even church benevolences for the poor are illegal.

The plight of the children is

spiritual infanticide. Is this not a Christian concern, Mr. Miller?

World conquest

The communist policy for the church is threefold: 1) Enslavement, 2) Utilization and 3) Destruction. Should Christians excuse this because worship is allowed during the period of utilization? Did not Christ give a Great Commission?

I have spent much of my last 36 years in the U.S.A. I have travelled extensively, spoken to many churches, universities, colleges, high schools and business groups, and conversed freely with thousands. I have never heard one American of any political persuasion express any anticipation or intention that the United States would or should conquer the world. I have never read any document advocating world conquest though I have read a few undocumented affirmations that such advocacy has been made.

On the other hand, it is difficult to read any theoretical communist document without confronting the statement that the "worldwide victory of socialism (defined as the first stage of communism) is inevitable."

Communist practice is guided by this doctrine of the inevitability of world conquest. Surely Mr. Miller is aware of the Brezhnev Doctrine and its consequences in Czechoslovakia, Afghanistan and Poland.

Objective to reveal error

I suggest that Mr. Miller gives each member of any class which he teaches, a copy of my booklet "Why Communism Kills." The Crusade will gladly provide copies at no cost. After the students have read it, he can then point out any misstatements of fact or any logical fallacies which the message contains. He may be critical of the message because I do not discuss the tortures of the inquisition and the carnage of the Civil War, in addition to the classicide of communism. I respect the intelligence of his students and am content to let them judge the relevance of that charge.

My objective is to reveal the errors of Marxist doctrines and to prevent the casualties that will result from the application of those doctrines if the communists succeed in attaining their announced objective — the conquest of the U.S.A.

Every Christian has a God-given duty to expose and oppose the atheism of communism and the classicide to which it leads.

Dr. Fred Schwarz is the President of the Christian Anti-Communism Crusade in Long Beach, California.

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Equality Rights in Education

Equality Rights in Education is an official statement adopted unanimously at the April 12, 1986 annual general membership meeting of the Ontario Association of Alternative and Independent Schools. It was presented to Premier David Peterson, Education Minister Sean Conway and the Official Opposition party leaders, Mr. Larry Grossman and Mr. Robert Rae, on Thursday, April 17, 1986, the first anniversary of the coming into effect of *Section 15* of the *Charter of Rights and Freedoms*.

"Every individual is equal before the law and has the right to the equal protection and benefit of the law without discrimination ..."

Section 15 (1) Canadian Charter of Rights and Freedoms

"The Government's determination to let the courts decide the constitutionality of Bill 30 is an abdication of legislative responsibility. It also threatens to render ineffective Section 15, the equality section of the Charter. The implications of this go far beyond the school funding issues of Ontario to strike at the foundations of the Constitution of Canada which promises equality rights to all Canadians."

from an OAAIS letter to
Messrs. Peterson, Grossman and Rae, April 17, 1986

OAAIS is calling upon the Government of Ontario to lift its legal siege of the *Charter* by declaring an intention to provide legislation for the legal recognition and public funding of independent schools in

conjunction with its intention to fully fund the Roman Catholic separate school system of Ontario.

OAAIS seeks guarantees from the Government of Ontario for our member schools' right to

exist, curricular freedom, self governance and acceptance by the Government of its responsibility to 'let the grant follow the child' to any bona-fide family choice school.

Background

• On April 10, 1984, a resolution by the members of the Ontario Association of Alternative and Independent Schools was forwarded to the Progressive Conservative government of the day, and the parties of the Official Opposition, calling for the removal "... once and for all [of] the inequities and injustice affecting all Ontarians in the matter of educational choice ...", in accord with the *Ontario Human Rights Code* which states in its preamble:

Whereas recognition of the inherent dignity and the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world and is in accord with the Universal Declaration of Human Rights as proclaimed by the United Nations;

And whereas it is public policy in Ontario to recognize the dignity and worth of every person and to provide for equal rights and opportunities without discrimination that is contrary to law, and having as its aim the creation of a climate of understanding and mutual respect for the dignity and worth of each person so that each person feels part of the community and able to contribute fully to the development and well-being of the community and the Province;

• The Resolution reminded the Progressive Conservative Government that its discriminatory funding practices towards the public, separate and independent school systems contravened the intent of the *Human Rights Code* and made a mockery of that government's oft-repeated intention to provide free universally accessible schooling to every child in Ontario on a non-discriminatory basis. The Resolution prophetically warned that "... the continuation of such a policy is inherently socially divisive and unfair, providing as it does several classes of privilege, in descending order, to the Ontario public in respect to its educational needs and preferences."

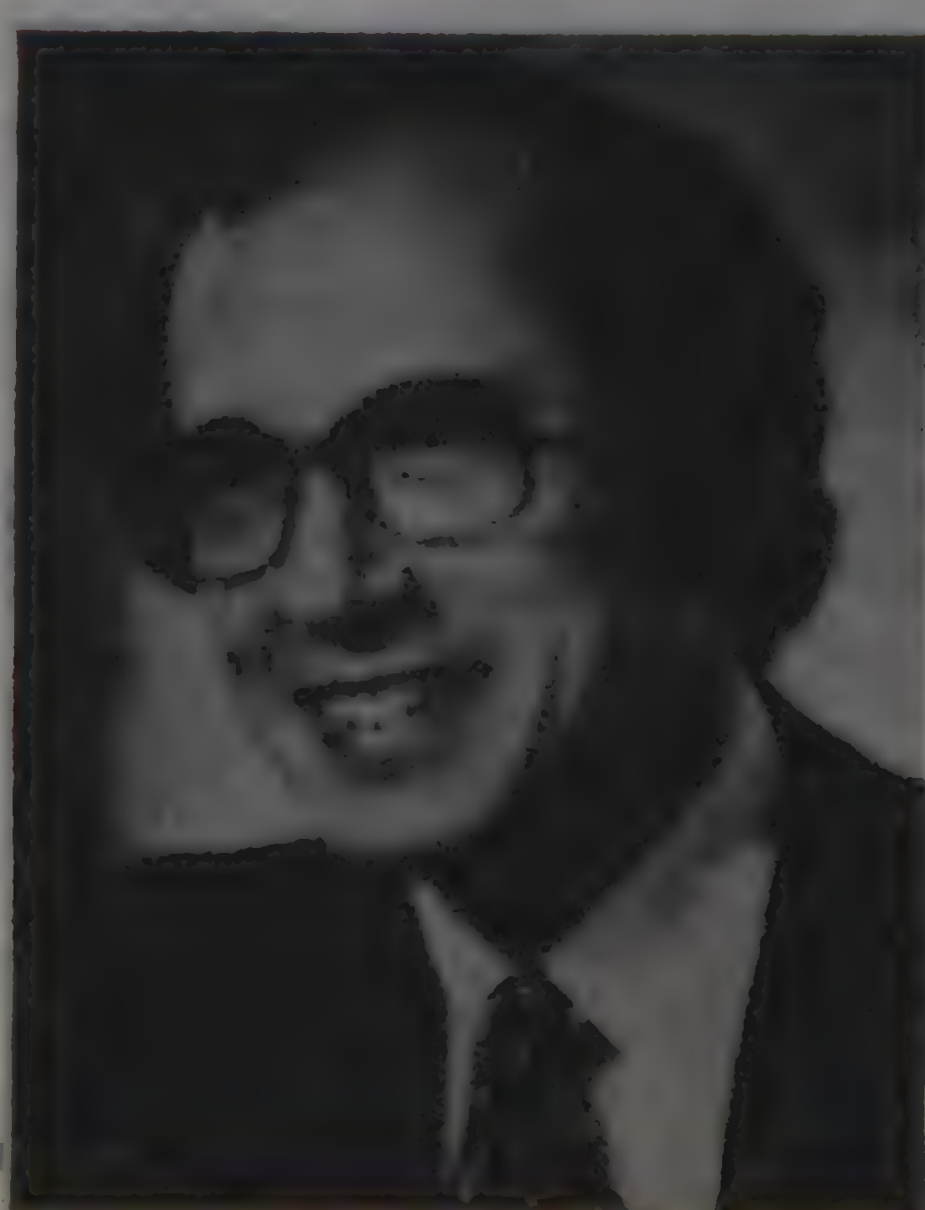
Section 15 of The Charter of Rights and Freedoms

One year later, on April 17, 1985, *Section 15* of the *Canadian Charter of Rights and Freedoms* became operative as part of the Constitution of Canada. The key to *Section 15* is the words, "Every individual is equal before the law and has the right to the equal protection and benefit of the law without discrimination ..."

This "equal protection and benefit of the law" phrase lies at the heart of the Charter. *Section 15* indicates how the Constitution of Canada and all the laws, thereto, should be interpreted in relation to the fundamental freedoms of belief, conscience, association and assembly

1980

Dr. Stuart Smith,
Ontario
Liberal Party
July, 1980



"It is our belief that a society benefits from pluralism and is not threatened by it. We will therefore continue to support and encourage alternative and independent schools as an expression of this belief."

1985

Premier
David Peterson
October, 1985



"[T]he Government of Ontario intends to give full and sincere consideration to the findings of Dr. Bernard Shapiro's Committee of Inquiry about the Role and Status of Private Schools in Ontario It is our hope to resolve this historic issue in a fair and positive way, and you have my personal assurance that we will do all we can to ensure that the rights and contributions of all Ontarians are protected and acknowledged."

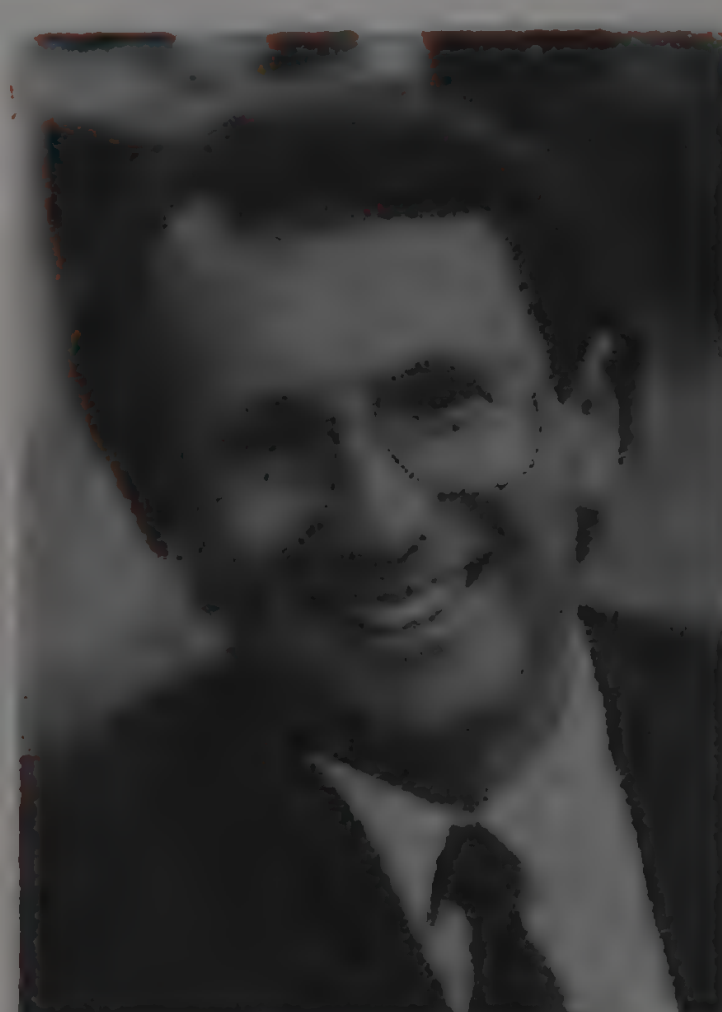
1986

The Hon.
Sean Conway
March, 1986



"We have made it clear that we do not intend to fund private schools."

**Choice
Education**



Mr. Larry Grossman
Leader of the Official
Opposition
"In answer to your recent letter would you please advise your membership that PC Party policies are currently under review, February 1986."



Mr. Robert Rae,
Leader, Ontario New
Democrats,
August 1984
"Our party favours restricting public financing to public schools."

This insert has been paid for by the
Ontario Association of Alternative and Independent Schools

guaranteed by the Constitution. *Section 15 (1)* has been described as "a compendious right to equality in both the substance and administration of the law." So significant is *Section 15* in its foreseen influence against discriminatory laws and practices, it was not given force and effect until three years after the patriation of the Constitution. This was to enable all governments in Canada to review present legislation with a view towards changing or replacing laws that do not meet the test of even-handed justice so simply and compellingly told in *Section 15*.

A Progressive Conservative Initiative for Justice in Education

It is not unrelated that ten months before *Section 15* of the Charter came into effect, the Progressive Conservative Government announced its intention to put an end to more than a century of legal discrimination against Roman Catholic separate schools, by providing full public funding for the, heretofore, privately funded Grades XI-XIII in Roman Catholic secondary schools. In effect, this represented public funding for about 35% of the legally defined "private school" population of Ontario.

Recognizing the highlighted discrimination that would remain in respect to the other independent schools, if nothing was done for them, the then-Premier William Davis simultaneously announced the establishment of a *Commission of Inquiry on Private Schools* to, among other things, "... document and comment on the role of independent schools; to assess whether public funding, and its attendant obligations, would be desirable and could be compatible with the nature of their independence ...".

Thus began, with the support of all parties in the Legislature, a laudable but flawed and disjointed approach to ending discrimination against Roman Catholic and non-Roman Catholic independent schools.

The Ontario Liberal Party in Opposition

In opposition, the majority of Liberal MPP's expressed support for the legal recognition and public funding of independent schools. The official policy was that the issue should be part of a comprehensive all-party review of education policy. This was stated as early as July, 1980, by former leader, Dr. Stuart Smith, who said publicly:

The Ontario Liberal Party clearly recognizes the educational

and social value of diversity in education as opposed to a single, monolithic public school system ... We also recognize the right of parents to choose the form of education they want for their children without being penalized by extreme financial penalty. When the Ontario Liberal Party forms the government of Ontario, it will immediately convene an all-party committee to determine the possibility and the degree of financial support that independent and alternate schools could be given ... It is our belief that a society benefits from pluralism and is not threatened by it. We will therefore continue to support and encourage alternative and independent schools as an expression of this belief.

The Liberal Government in Power

In May 1985, a minority Liberal government was elected, bringing with it the expectation that the new government would implement new policies that would, in the case of education, offer justice and equity, not only for Roman Catholics, but for all people who as a matter of parental conscience and right, choose an independent alternative school for the education of their children.

Instead, the Government has followed a piecemeal policy of doing justice that is offensive to the public's basic sense of fair play. Evidence for this is clear in the January-February 1986 Environics public opinion poll which indicates 67% of adult Ontarians believe that if the Roman Catholic secondary school system is to be completed, other independent schools should receive similar public funding if they meet provincial education standards.

Bill 30: "Impossible to Treat All Canadians Equally"

The court test of Bill 30 arose, as much out of the failure of the present government as the former one, to set out a comprehensive and understandable education policy that provides equity for all school systems. In our view, the use of the courts to set education policy is a dereliction of the Government's legislative responsibility to do justice for all with discrimination against none.

Moreover, the Government's case which was narrowly supported by the Ontario Court of Appeal, threatens to change forever, and in a retrogressive way, *Section 15* of the *Charter of Rights and Freedoms* and with it the "equal benefit and protection of the law" spirit of the Constitution. If the Supreme Court of Canada were to uphold the Ontario Court's divided

judgment that educational rights granted to Protestants in Quebec and Roman Catholics in Ontario in 1867 "make it impossible to treat all Canadians equally," the Charter will be on the road to becoming little more than a cosmetic showpiece. The Constitution will be severely limited in its ability to reflect "large and liberal" interpretations of law in order "to meet the new social, political and historical realities often unimagined by the framers."

It is regrettable that the direction taken thus far by the Government compels, as a matter of higher principle, some intervenants to oppose legislation which is meant to end discrimination against Roman Catholic education in Ontario. The Government must also know that even if its position was upheld in court, the social polarization would remain. The problem will not go away until equity for all appears.

A Commission of Inquiry

In the midst of this turbulent situation, and early in the life of the present government, came the October 1985 *Report of the Commission of Inquiry on Private Schools*. This comprehensively written report has the primary merit of addressing the public policy issue as a whole. For that reason alone, the report has great potential value for the Government and all parties to the education debate.

Various aspects of the *Commission Report*, including the recommendations made for both the public and independent school sectors, will be praised and assailed by various interest groups. Its central thrust, however, cannot be ignored or buried; namely, that there must be, in Ontario, publicly approved and supported structures for diversity in education that reflect the social diversity of modern Ontario: in a word, education-by-choice.

In most, if not all ways, the *Commission* has served the

purpose of the Ontario Liberal Party's previous call for an all-party committee to study public policy for education in Ontario. As such, it offers a way of turning the increasingly polarized educational scene to a more hopeful end.

A Challenge for the Government

In the light of the foregoing, we the delegates to the April 12, 1986 annual general membership meeting of the Ontario Association of Alternative and Independent Schools, call upon the Government of Ontario to announce in the Speech from the Throne on April 22nd its intention to bring in legislation in support of independent schools.

This would have the immediate effect of reconciling the unnatural tension that now exists between the Constitution's protection of Roman Catholic rights in education and the *Charter of Rights and Freedoms* which pledges equality before the law for every individual. This would also lift the Ontario Government's legal siege of the *Charter*. The debate can then move from the courts back to the Legislature where it belongs.

The Government has all the data it needs by virtue of the *Commission on Private Schools'* exhaustive report and the submission of our own association. The statement of principles *Public Rights and Public Responsibilities* which forms part of our brief sets out a framework for a pluralist public education policy. There is abundant evidence before the government that the present single-track approach inherited from the previous government, though well meaning, is misguided.

We are pledged to work with this government or any government in the preparation of legislation that will do justice towards the prior right of parents to choose the kind of education that shall be given to their child.

Adopted April 12, 1986

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Feature

Adolescent courtship without guilt

Leonard Schalkwyk

The other day while browsing in a bookstore, my eye caught a paperback by Dr. James Dobson. Dr. Dobson is the famous author of *Dare to Discipline* and the well-known lecturer of the "Dobson series" on the family. The title of the paperback is *Preparing for Adolescence*. Its slogan is: "It's better to prepare than repair." Leafing through the book I knew I had at last found some guidance for a much-requested article which I have kept postponing for about a year. With the help of a stack of other books and with the help of several people, I now present to you an attempt at a biblical approach to the subject of adolescent love.

New morality?

It is of utmost importance that as Christians we do seek to develop moral rules for courtship in this age. We should realize that the world laughs at us when we have objections to pre-marital sex and other "problems." Birth

the fireplace. He also shows how for our good God has planned this, for our spiritual, mental, emotional and physical health. Even if the fear of pregnancy is taken away, it does not take away the moral implications of pre-marital sex. Thus contraceptives are an option *within*, not outside marriage. Rowing against the stream of current thought, Dobson does not hesitate to speak about "the sin of pre-marital sex."

Rules of the game

No game is fun, unless the players keep the rules. There are a lot of Christian couples out there who *want* to keep the rule outlined above. A Christian boy and a Christian girl want to keep themselves virgins for marriage. At that time they officially pledge to live together in an "exclusive relationship," as the new form for marriage says. Spoken or unspoken, these dating or engaged Christian couples have agreed not to go all the way. That is an admirable attitude



Photo: UNESCO

question that comes up time and again is: *how* can we keep that golden rule? It is not enough, if Father and Mother just say "be careful" — they have to indicate *how* to be careful. It is not enough for Mom and Dad to say "stay out of trouble." When they were courting, Pa and Ma have had similar experiences themselves and should indicate *how* to stay out of trouble. If parents of the world provide the pill before a date, Christian parents should provide guidance about sexual morality in a boy-girl relationship.

Dobson points out that after the urge to survive, the sex urge is the strongest desire in a young body. Let us realize that a Christian young couple have the same hormonal attraction as non-Christians and that therefore that urge in them is not less strong, but probably stronger, because they feel closer, by Christ. So, how can you tame it? It can be done: by agreeing on rules of do's and don't's. If ever a petition of the Lord's Prayer was applicable it is here. That petition is: "Lead us not into temptation."

If you park your car somewhere in a secluded area for a couple of hours in the dark evening, and start necking

and petting, your car engine may be off. But slowly you rev up your own hormone-engine and once you are into heavy petting, your chemicals are roaring in your body and it may be very difficult (biologically almost impossible) to stop. Once the point-of-no-return is reached, emotions rule out intellect. If you are alone in a house — just the two of you — for an extended period of time, you may get "tired" and proceed from a chair to a couch or recline on a bed. By that time the Gospel warning light should start blinking. You may be close to out-of-bound intimacy. I asked a Christian doctor for *specific* rules to help Christian couples. Said he: "Tell them to sit or stand, but not to lie down. Oh, by the way, tell them also to keep their clothes on."

Doing the right thing

However, God does not want Christian couples to act like monks or nuns. Part of learning to know each other is by physical contact. Kissing, touching, hugging, tickling, cuddling, pinching, stroking, scratching ... is not wrong. But there are time-limits. Physical contact can become an addiction, so that whenever

you see each other, you need more and more, stronger and stronger sensations. Then bodily contact becomes an obsession, in which you indulge whenever you meet each other.

You can come to know each other also in other ways, which are of equal importance. Do not sit together too long, do something! Plan activities. Visit each other's relatives, acquaintances and friends, any you can think of! Do something together: go skiing, attend a hockey game, eat out, walk, hike, jog, run, go places. Keep each other active and you can have a lot of fun together, learn each other's character traits and thus prepare for the co-operation which you will need in marriage. It is very satisfying to do something together, because you feel good about it afterwards. Read the Bible and pray together, but not too long; spiritual love can easily lead to physical love where many defences come down. Save that for marriage. Keep it fun. Keep it pure. And limit privacy.

Keeping the boundary is the key to happiness of a young Christian couple. You feel good about yourself and each other, in knowing you have done God's will and stayed pure. If you take this high road of Jesus, you will come to marriage with a clean mind, clean hands and will experience the big pay-off as you "possess" each other as only Christians can experience. As always, it is worthwhile to follow the laws of the Lord. It makes you happy. It is one of the secrets of having an abiding marriage. Blessed are those who have come to trust each other during courtship. They can entrust themselves to each other for a lifetime of togetherness.

Leonard Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ontario.



Photo: UNESCO

control has taken away the fear of consequences, so why are those Christians still making an issue out of it? But for a Christian there are moral implications. We will have to build our defences if specific Christian rules are going to survive for Christian couples. In this embattled area Dr. Dobson takes a very positive stand.

Opposing the new morality, he shows quite convincingly from God's Word that the Bible prescribes sex-within-marriage only. Fire belongs in

and it will bring into their relationship a respect for each other, also a respect for each other's body as made by God. The girl will admire the boy when she notices how he exercises self-control. The boy will admire the girl when his hand strays to a forbidden area and she gently moves his hand away.

Know-how

This brings us to the subject: since pre-marital sex is sin, *how* can we keep ourselves from this sin? Therefore, the crucial

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Story

The young and the breathless

J.J. Oosterdag

A pale timid autumn sun punching a hole through the grey clouds pours a golden glow into the classroom. A trillion — or more likely a zillion — tiny specks of dust drift about aimlessly, suddenly visible in the light that slants down from the upper windows upon busy heads.

Grade 6 is occupied with the preparation of a map of the Dutch province of Friesland, a task that requires manual dexterity as well as geographical wisdom. Cities have to be placed at the proper locations, rivers must be made to flow in the right directions and farmland and forest coloured the correct shade of green.

Magda Tilman and I have finished our maps, and mine, meticulously drawn and coloured, lies underneath Magda's on the teacher's table. Dickey Brinkman, who shares the desk with me, lets out a deep breath that ruffles the lock of hair resting on his forehead. His dark handsome face is tense with concentration as he colours the Zuider Zee a vibrant blue in his usual nonchalant way, paying little attention to boundaries. He drowns the island of Ameland in the expanding waters and floods the countryside around Dokkum.

Dickey does not care much for geography nor for any other subject that necessitates a long span of concentration and relative immobility. I, however, am reading a book entitled *With Willem Barentsz on Nova ya Zemlya*, a story about some people stranded near the North Pole. It is not much fun, but it is required reading and in moments of idleness we are expected to study it. It is a tale of hardship and misery, a war for survival.

It was almost four years ago that our country became engulfed in the war that spread rapidly over Europe, involving nearly every nation on earth. I can only vaguely remember what it was like before the war. There were no air raids, no people in hiding and no executions in the streets. No food rationing and no coupons to take to the store for every little thing you need. No missed school days because of lack of coal for the furnace, although I could live with that for a while.

I am glad when the 4 o'clock bell signals the end of the school day. I walk Magda Tilman home because we are supposed to be "going together." Next time I will pick a girl who lives in town; it's a long way to the farm where Magda lives and her school bag is heavy.

The paved road only takes us part of the way and then we have to walk along a route that is little more than a muddy wagon track. In the winter her father takes her to and from school in his horse-drawn buggy, but during the rest of the year he and the horse are too busy. We walk through the fields without talking much and I wonder about the significance of our

sirens wail during the night and then it is different. The darkness seems to intensify the latent terror of the planes that cruise through the black night on their missions of destruction.

My parents and I would then huddle in the bathroom, because that is constructionally the strongest part of the house,

safety glass and aluminum.

Clamping the schoolbag firmly under my arm I head for home. When I see Mr. Koop's grocery store at the edge of town I suddenly get a marvelous idea.

The old grocer is a member of the "underground," a fact I am not supposed to know. But children are not always asleep

then?"

"I would like some cheese please, Mister Koop," I answer.

"Sure, you would," says he. "You like that stuff, don't you Jan?"

"Yes, Mister Koop."

"One coupon's worth; I have some very nice, aged Gouda?"

"No, Mister Koop."

"A piece of Edam perhaps; I have some old Leiden too, Jan."

"The Gouda will be fine," I say.

"One coupon's worth of Gouda then," says the old grocer, and he shuffles over to the icebox.

"No, Mister Koop, I want more."

"More?"

"Yes, for all the coupons."

"My, my; must be a special occasion then?"

"Yes."

"For the three of you that's an ounce and a half then."

"No, Mister Koop."

"No?" asks the grocer. "I thought you said you wanted a whole week's ration for three."

"No, Mister Koop."

"Well, how much do you want then?"

"Four hundred and fifty pounds."

"Eh?" He looks at me with big round eyes and the smile on his face freezes slowly into a painful grimace. "This is a joke, no doubt," he says.

I empty my schoolbag on the counter and make a neat pile. "Nine hundred of them," I say proudly.

For a moment the two of us stand there looking at the pile of ration cards on the top of the counter. If I have doubts concerning the usefulness of the old grocer to the underground these doubts vanish presently. I have never seen anyone move so fast in such a confined space. One leap and he is over the counter and near the door where he throws the bolt, locking it.

Flinging his arms about, he pulls cords left and right bringing down the blinds in a noisy clatter, and suddenly the shop is engulfed in darkness. He must have knocked over the gumball machine because I hear the glass bowl shatter on the floor, releasing a thousand candy marbles that bounce friskily about. In the darkness I can only guess at what takes place, but it is not difficult ...

"Wha ...," says Mr. Koop from near the window. I think he wants to say more, but before he can, he steps upon a gumball or two, loses his footing and sails past me, coming to a crashing stop among the empty milk bottles stacked at the rear of the store. There is a sustained clanging and banging noise and then silence.

Continued on page 16 ...



according to my father. It is also a handy place to be when you are scared.

Across the river in the distance, near the airport, small, black clouds appear in the sky. The rumble of gunfire rolls over the fields. Tiny silvery specks trailing white vapour trek across a patch of blue, high above. When they are almost overhead a big grey cloud slides over them like a protecting hand. I can smell the richness of the soil as I lie with my nose in the grass waiting for the all-clear signal.

Something lands gently next to my left ear just when I am about to get up, and suddenly I am surrounded by pieces of blue paper that come whirling out of the grey clouds. I watch in amazement as the field around me becomes spotted with blue. "What is this?" I say aloud, picking up a blue paper and inspecting it. "Für Uhrlauber" it reads across the top and it is divided into small squares with words in them. There is a whole row with "Brot" (bread), one with "Eier" (eggs) and along the bottom a row with "Kaze" (cheese).

"Ration cards!" I exclaim in disbelief. "German ration cards." I walk around the field and, counting as I go, fill my schoolbag until it can hold no more. What a neat addition to my collection of shrapnel, cartridges, pieces of aircraft

relationship.

It was Magda who initiated it by sending dumb little Annie Koop to me with the question, "Do you want to go with Magda Tilman, Jan?" "Sure," I said, greatly bewildered by the honour bestowed upon me. Only a boy with poor eyesight could possibly have hesitated, and I am not unaware of the tilt of her little nose, the sparkle in her eyes or the rhythm in her walk.

"Sure," I had said, and that was a year ago; a year of awkward kisses, secret messages and the stirring of something new and strange within me. Behind the henhouse we part and I walk the path that runs through the fields. I jump over the ditch and cross the potato field with its rows of freshly plowed furrows. When I reach the other side the air raid sirens start up and I look for cover. This has become almost a daily routine and does not scare me much.

Finding a shallow depression I lie down in the damp grass looking up at the patches of blue and grey above. Often the

The young and the breathless

... continued from page 15.

I stand petrified near the counter. From near the milk bottles comes heavy breathing.

"Are ... are ... are you all right, Mister Koop?" I inquire in a quivering voice.

"Wha ... wha ... wha ...," says the grocer.

"You all right, Mister Koop?" I hear him move about in the darkness.

"Let me ... let me ... catch my breath."

"Are you all right then, Mister Koop?"

"No ... no, thanks to you," says the grocer breathlessly.

"Pu ... put the light on will you?"

That's easier asked than done. The floor is booby-trapped and the visibility poor. The only way to travel through this minefield is on hands and knees, carefully. Here goes Jan Westervaat, the youngest member of the Dutch underground on his first mission. He is scared, yes, but he feels no panic, only sharp pain when his knees come down upon the gumballs.

"What are you doing?" Mr. Koop wants to know.

"I am almost there, Mister Koop," I answer.

"Are you crawling over the floor?"

"Yes."

"Clever, aren't you?"

"Yes." I have reached the wall and stand up slowly.

"The switch is next to the closet door," says Mr. Koop.

"I know," I say.

"Of course," says Mr. Koop.

I find the switch and flip it.

The grocer sits on the floor, leaning against a stack of empty bottles. He looks at me for a moment and then a wide grin spreads across his face. I utter a nervous little laugh expecting a blast of anger.

"Help me up," he says, reaching for me. I pull him to his feet and he takes a few exploratory steps about.

"You are all right, then?"

"After this, I doubt if I ever will be," says the grocer looking around. "What a mess."

"I'll pick up the gumballs for

you, Mister Koop."

"That's a good idea, Jan, but first tell me where all those ration cards come from. You know we can be shot dead for just having them here in the store, boy?"

"Really, Mister Koop?"

"Yes Jan, on the spot; on the spot."

I tell him that they fell out of the sky and he believes me.

"But why, Mister Koop?"

"First of all, they are counterfeit."

"Counterfeit?"

"Yes, fake, false, baloney; the Allies drop them from bombers to mess-up the system."

"Oh?"

He walks carefully over to the counter and picks up a ration card. "They did a beautiful job on these, and they are valid too. There is a lot of food on this counter Jan; a lot of food."

"Four hundred and fifty pounds of cheese," I say.

"Yes, and look at the rest of the stuff; these are rations for German soldiers on leave, that's why the rations are nice and fat."

"Is that what Uhrlauber means?"

"Right, but these cards are very dangerous to have about Jan. I will have to put them into a safe place until I can hand them over to the proper authorities."

"You are going to turn them over to the Germans?"

The grocer does not answer but carries the blue pile into the small room in which he has his office. I go on hands and knees again and start picking up the candy from the floor.

"Well," says Mr. Koop standing in the doorway. "I don't think you should go home empty-handed." I look and see that he is smiling. "I'll give you one gumball for every five cards."

"That's ... that is 180 of them," I say happily.

"So it is," says Mr. Koop. "So it is."

Mother ...


*When you conceived me
and carried me in your womb,
or when you gave me birth
at home
with dad nearby to give a helping hand,
you were at peace
you magnified your God
your spirit rejoiced in the Lord
because you knew
that the Creator of heaven and earth
was working in and through you
to bring forth new life.*

*I thank you, mother, for the faith
with which you conceived me
carried me
and accepted me
as a gift from heaven.*

*And I thank you for the love
with which you led me to the Lamb of God
who enabled you to be a real mother
and who blessed me with eternal life.*

*Oh, praise God from whom all blessings flow!
And praise Him who is still willing
to use godly women
in His desire
to be the God and Father of us all.*

Peter W. DeBruyne,
Brampton, Ontario

salt		pepper
o o o o o	and	: : : : :

Anne Van Wyngaarden

Most of us immigrants had a bit of trouble with the English language when we first came to Canada:

Our neighbour lady had her sodas mixed up — baking soda did not do a thing for her wash. Fortunately, her oven did not work, otherwise she would have discovered that washing soda really does not do a thing for cookies.

Do you remember the road sign that read: Slow men at work? At least they were honest about it!

I am sure you can imagine the shocked silence when a young lady announced to her employer and a dozen or so ladies of the Women's Institute (to whom she had just been introduced as "that nice girl from Holland who works for us") that she was going to take a douche (Dutch for "shower")!

And then there was my aunt who couldn't think of the words "air mail" and asked the clerk at the post office to send her letter by umbrella!

Can you think of some good ones? Let me know.

Anne Van Wyngaarden was born in France, raised in Holland and married in Canada. She is a full-time housewife, mother of three and grandmother of three. Anne lives in Wellandport, Ontario.

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Jan Westervaat, the youngest member of the Dutch underground completing his mission, disarming the deadly red, white, pink and yellow gumball mines.

"How many do you have?" Mr. Koops wants to know after I have collected them all.

"Two hundred and nine."

"Well, you can keep them all," says the grocer, "on one condition."

"Oh, thank you," I say.

"That condition is, that you do not tell anyone, nobody, not a single soul about this card business, you understand?"

"How about my parents?"

"If there is absolutely nobody else around, maybe just before you go to bed, then you can tell them, understand?"

"Yes, Mister Koop."

"These cards are very dangerous, Jan; I hope you understand."

"Do not worry, Mister Koop," I say, and then I add, "I know." His hand on my shoulder tightens just a little, and I know I have made a serious error.

"You know what, Jan?"

I look at his face from which the smile has gone and then at the piece of Gouda sitting on the counter. "That it is dangerous to have those cards, Mister Koop," I say as smoothly as I can.

I do not know if I have fooled him, but his grip on my shoulder relaxes. He unlocks the door, opens it and pushes me gently into the street.

"Good night, Jan."

"Good night, Mister Koop."

I walk down the street in the darkness of the early evening. I can feel him standing there, looking at me until I go around the corner. In my schoolbag the gumballs make joyful noises with every step, but I am not happy.

"Oh God," I say, "This war is rotten. Make it go away, please." Jan Westervaat, the youngest member of the Dutch underground cries like a baby.

Oosterdag is a freelance writer living in Mississauga, Ontario.

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Births				
ELLENS: We, John and Elsie, thank and praise God for the birth of a son. JONATHAN PETER, born March 30, 1986. A brother for Kimberly and Rhonda. Eighth grandchild for Mr. and Mrs. Peter Ellens of Niagara-on-the-Lake, Ont., and 28th grandchild for Mr. and Mrs. Klaas Boskers of Clive, Alta. R.R.#2, Lacombe, AB T0C 1S0	St. Anna, Renfrew, Ont. Parochie(Fr.) 1946 May 16 1986 With praise and thanksgiving to God, we wish to announce the 40th wedding anniversary of our parents and grandparents, WILLIAM and FEIKJE BEIMERS (nee VanderPloeg) It is our prayer that the Lord may continue to bless and keep them in His care through the years to come. With love and congratulations from your children and grandchildren. Home address: R.R.#5, Renfrew, ON K7V 3Z8	Gramsbergen, Brampton, Ont. Holland 1926 May 14 1986 With thanks and praise to God, we wish to celebrate the 60th wedding anniversary of our parents, GERRIT JAN and JOHANNA BEENEN (nee Marsman) That God may continue to bless them and take care of them is the wish of all of us. Zwanie & Peter Reniers — Whitby Egbert & Jos Beenen — Uxbridge Gerrit Jan & Ali Beenen — Oshawa Dinie & Gerrit Hammers — Whitby Jan Beenen — Whitby Gerrit & Meta Beenen — Whitby 23 grandchildren and 19 great-grandchildren. Open house will be held May 16, from 2-4 p.m. in Trinity Towers, Brampton. Home address: 7900 McLaughlin Rd., Covenant Towers, Apt. 705, Brampton, ON L6V 3N2	Hamilton Niagara-on-the-Lake 1961 May 12 1986 With joy and thankfulness to God, we are happy to announce the 25th wedding anniversary of our parents, PETER and EILEEN DAMM (nee Keizer) With love and congratulations: Louis & Marian Sherry Renita Andrew Cynthia Home address: R.R.#2, Line 1, Niagara-on-the-Lake, ON L0S 1J0	Genum Kitchener 1926 1986 "Soli deo gloria!" On May 18, 1986, the Lord willing, we remember with our dear parents and grandparents, PIETER and NEELTJE DAMSMA (nee Greydanus) their 60th wedding anniversary. We pray that the God of all grace will continue to bless them and keep them in His care. Their thankful children: Jake & Joyce Damsma — Kitchener, Ont. Ed & Wilma Dam — Hamilton, Ont. Steve & Sandra Van Kruistum — Kitchener, Ont. Albert & May Heemsbergen — Alma, Ont. Gerald & Diane Damsma — New Hamburg, Ont. Clarence & Jane Damsma — Kitchener, Ont. Bob & Wanda Damsma — Teeswater, Ont. Jim & Kaaren Damsma — Kitchener, Ont. 21 grandchildren and 15 great-grandchildren. Family and friends are invited to celebrate this happy occasion with them on Saturday, May 24, 1986, at the Woodland Christian High School, Breslau, from 7:00 p.m. on. Address: 1253 Ottawa St., S., Kitchener, ON N2E 1L9 Best wishes only!
KIELSTRA: Clare and Rose thank the Lord for His precious gift of a daughter, NATALIE ROSE, born March 18, 1986; 6 lbs. 15 oz. Sister to Raymond John, age two. Happy grandparents are Mr. and Mrs. Ray Kielstra and Mrs. Rolina Zylstra, all of St. Thomas. 16 Vanier Place, St. Thomas, ON N5R 5P8	Zaamslag Chatham 1926 May 6 1986 Thankful to the Lord for His gracious care over them, we hope to celebrate the 60th wedding anniversary of our parents, grandparents and great-grandparents, WILLIAM and MARIE DIELEMAN May they continue to experience the mercies of their Lord. Love and best wishes. Kay & Everet Hooyer — Dresden Jane Dieleman — Chatham Adrian & Attie Dieleman — Thamesville Marie & John Verburg — Chatham Jim & Ann Dieleman — Thamesville Wilma & Jake Van Gorp — Brownsville 24 grandchildren; 10 great-grandchildren. An open house will be held, D.V., on Saturday, May 10, from 2-4 in the fellowship hall of the First Chr. Ref. Church, 17 Tweedsmuir Ave., East, Chatham. Home address: 21 McGeorge Ave., Chatham, ON N7M 3Z3	1946 May 22 1986 "This is the day which the Lord has made, let us rejoice and be glad in it." (Ps. 118:24) JACOB and ALICE (Afke) BYMA (nee Boersma) Congratulations Mom and Dad on the occasion of your 40th wedding anniversary. What God hath promised God hath not promised Skies always blue, Flower-strewn pathways All our lives through; God hath not promised Sun without rain, Joy without sorrow, Peace without pain. But God hath promised Strength for the day, Rest for the labour, Light for the way, Grace for the trials, Help from above, Unfailing sympathy, Undying love. With love from children: Freda, Sid, Linda, Tim, Barb, Ralph, Debbie and your six grandsons. Home address: 727 Birchwood Ave., Cambridge, Ont.	Hazerswoude Brampton 1951 May 10 1986 Wedding text: "And he builded an altar there and called upon the name of the Lord and pitched his tent there." (Genesis 28:25) With joy and thanksgiving to God, we hope to celebrate the 35th wedding anniversary of our parents and grandparents, LEENDERT (Len) and GEERTRUI (Trudy) HASSEFRAS (nee Van Dorp) It is our prayer that God will continue to be near unto them and bless them for many more years. With love from their children and grandchildren: Leonard & Janet Hassefras; Deanna — Brampton, Ont. John & Nancy Hassefras; Graham — Georgetown, Ont. Richard Hassefras — Brampton, Ont. and Julie (girlfriend) Home address: 36 Inglewood Dr., Brampton, ON L6W 2N2	1936 May 11 1986 "But as for me and my house, we will serve the Lord." (Josh. 24:15) We give thanks to our heavenly Father that we have parents like ours and that we may celebrate with them their 50th wedding anniversary. JURGEN (John) and GEERTJE (Grace) KUIPER (nee Orsel) With love and congratulations from: Bill & Betty Kuiper — Canfield Frank & Ellen Bakker; Richard, Edward, Donald, David — Cayuga Alfred & Dinah Donlon; Bonnie, Paul, David, Alex, Becky — Cayuga John & Mary Kuiper; John, Gerald — Grassie Frank & Starr Kuiper; Amber, Tanya, Trevor, Rachel — Canfield Home address: Box 982, 68 Selkirk St., Apt. 10, Caledonia, On N0A 1A0
Marrriages	Personals			
VANBREK-GERRITS: It is with great joy that we, the parents, Mr. and Mrs. Gerrit VanBrenk, of Rexdale, Ont., and Mr. and Mrs. Bill Gerrits of Georgetown, Ont., announce the forthcoming marriage of our children GWENDOLYN ALEXANDRA and DOUGLAS JOHN. The wedding ceremony will take place, D.V., on Saturday, May 10, 1986, at 10 o'clock in the morning, in the Second Chr. Ref. Church, 265 Albion Rd., Rexdale, Ont., Rev. G.A. Martin officiating. We wish them God's blessing.	Het consulaat-generaal zou gaarne in contact willen komen met de volgende personen: KHO, Sie Oey, geboren op 28 augustus 1953 te Menado, Indonesië, laatst bekende adres: P.O. Box 3863 Station D, Edmonton, Alta. en #216 1 Beach Court N., Terrace Bay, Ontario. VAN ROON, Marie Elisabeth, geboren op 25 februari 1926 te Delft, naar Canada gekomen op 26 oktober 1968. DE ROOS, W.L., naar Canada gekomen in 1958 (het betreft de heer de Roos) WOLTERS, Herman, geboren op 3 juni 1918 te Rotterdam, laatste bekende adres in Nederland: Hendrik Groelsinckstraat 64b, Rotterdam, naar Canada gekomen op 16 oktober 1987. Consulate-General of The Netherlands 1 Dundas St., W., Suite #2106, Box 2 Toronto, ON M5G 1Z3 Tel: (416) 598-2520	Surhuizum, Fries. Oakville, Ont. 1951 May 15 1986 With praise and thanksgiving to God, we wish to announce the 35th wedding anniversary of our parents, JEFF and ATJE CNOSSEN (nee Zylstra) May the Lord continue to bless you and keep you in His loving care. With love from your children: Peter & Julie Cnossen — Burlington Dianne — Oakville Home address: 2539 Riversbend Lane, Oakville, ON L6L 1V4	1951 May 24 1986 Wedding text Ps. 119:19 With thankfulness, we as children and grandchildren, announce the forthcoming 35th anniversary of our parents and grandparents, MENZE and MIEN (Wilma) ROZEMA (nee de Vries) It is our prayer that God will continue to bless you Dad and Mom, Opa and Oma, in the years to come: Trudy & Alan Reese; Brendon Isaac, Gregory Jonathan — Saskatoon, Saskatchewan Ella & Lesly Klatt; Jason Sean, Heather Marie — Edmonton, Alta. Marten & Brigitte Rozema — Edmonton, Alta. Randall & Cheryl Rozema — Grand Rapids (Mich.) U.S.A. John & Coni Rozema — Edmonton, Alta. Arnold & Mary Rozema; Miranda Mae — Edmonton, Alta. An open house will be held at their home Saturday, May 24, from 2-5 p.m. Address: 10639 - 149 St., Edmonton, AB T6R 1M4	More anniversaries on next page!
WIELHOUWER-DEBOER: Mr. and Mrs. Adrian Wielhouwer and Mr. and Mrs. Arend DeBoer of Owen Sound, Ont., are happy to announce the forthcoming marriage of their children, JANETTE and PAUL. The wedding ceremony will take place, the Lord willing, on June 7, 1986, at 3 o'clock in the First Chr. Ref. Church of Owen Sound, Ont. Rev. J. Hielkema officiating. Future address: 906-1265 Pentland St., Oshawa, ON L1G 3S9				For Rent Self-contained, large, 1 bed aptm apartment in north end of St. Catharines. Level of house. Appliances included. For further information phone: (416) 937-6046
Calvinist Contact: Keeping the Christian community in touch.				

[illegible]

Help Wanted Caretaker wanted for First Chr. Ref. Church of Toronto. Housing is available. Contact Peter Vink (416) 465-1977 or write to: P.O. Box 644, Station Q, Toronto, ON M4T 2N4. Class A licenced mechanic in well-equipped shop with diagnostic and air-conditioning experience preferred. Apply to Jerry Jagt, Painswick Motors Ltd., 570 Yonge St., Barrie, ON L4N 4E4. Phone: (705) 722-8000.	Help Wanted Wanted: Energetic young person to work on dairy farm, medium-size operation with registered Holsteins. London area. Live-in with CRC family. Preferably starting 1st of June. Female applicants will receive equal consideration. Send replies to Box 2423, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3 More classifieds on next page ...	Help Wanted Immanuel Day Care Centre requires an E.C.E. graduate Immediately. Persons interested in this position should forward their resume to: the Immanuel Day Care Centre 25 Channel Nine Court Agincourt, M1S 3B2 Attention: Mrs. H.A. Meininger			Help Wanted Widower, active member of the Surrey Chr. Ref. Church (in the metropolitan area of Vancouver, B.C.) seeks a Christian lady who is experienced in domestic household duties . The household consists of the widower and two mentally handicapped boys in their early twenties. Further specification of the work involved is to be determined in consultation with the applicant. In reply please indicate the nature, and extent of your qualifications and experience. Reply to Box #2424, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3
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Bethesda Christian Association
Invites applications for the position of

HOUSE PARENT(S)
who will manage a 5-bed Group Home in Surrey, B.C. for mentally handicapped adults.

Requirements: The successful applicant(s) will have a firm faith commitment to our Lord, a strong dedication to serve handicapped people and a minimum one year of experience working with handicapped people. Education in human services is preferred but not necessary.
One of the House Parents may work outside of the Group Home during the day.
Rate of pay: \$12,000 annually, plus room and board, and Employee Group Plan benefits.

Send resume, three references and statement of faith to:
Bethesda, P.O. Box 40, Mt. Lehman, B.C. V0X 1V0
Deadline June 30, 1986

Teachers BRESLAU: Woodland Christian High School invites applications for a definite opening in September, 1986. Qualified teachers in geography/choral music/P.E. may apply to WCHS, R.R.#1, Breslau, ON N0B 1M0. BROCKVILLE: John Knox Christian School invites applications for a teaching principal for September, 1986. Please send resume and letters of application to: Mr. H. Somers, Principal, at 137 Pearl St., East, Brockville, ON K6V 1R2. Tel: (613) 345-1101. CAMBRIDGE: Cambridge Chr. School invites applicants for a full-time remedial teacher . Send letter of application and resume to Peter Van Dyken, Principal, Cambridge Chr. School, 191 Myers Rd., Cambridge, N1R 7H3. Call: (519) 623-2261.	Teachers FRUITLAND: John Knox Memorial Christian School invites teacher applications in the following areas. A part-time (50%) position in remedial education is available. Please contact: Mr. J. de Jager, Principal, Box 27, Fruitland, ON L0R 1L0 KINGSTON: Kingston Christian School invites applications for the position of a full-time teacher in grades 7 & 8 for next September. We are looking for someone with qualifications or aptitude in the areas of math, physical education and science. Preference will be given to someone with teaching experience in these grades. Please send application and resume to the principal at 130 Wright Cr., Kingston, ON K7L 4T9. Phone: (613) 546-4872. C.C. makes a nice gift!
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Teachers

KITCHENER-WATERLOO: Laurentian Hills Christian School invites applications for a **grade 1-2 teacher** for the 86-87 school year only, while our present teacher takes an educational leave. Please send your application to: L.H.C.S., Maaikie Buma, 11 Laurentian Dr., Kitchener, On N2E 1C1.

NEWMARKET: The Holland Marsh District Christian School invites applications for possible openings in the **primary grades** for the 1986/87 school year. There will also be a vacancy for a **grade 6/7** position. Applicants with strengths in music, French, physical education and remedial are especially encouraged to apply. Please send applications with resume to the principal: Mr. H. Vandervecht, The Holland Marsh Dist. Chr. School, R.R.#2, Newmarket, ON L3Y 4V9; (416) 775-3701 (school) or (416) 775-2645 (home).

Letters to the Author:

"... I congratulate you on a superb job ... and thank you again for writing this wonderful book."

Robert W. Bode,
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"Fascinating!"

Rev. Nick Knoppers

"... I'm so glad that this fascinating chapter in the history of the CRC (and RCA) has finally been set down in print."

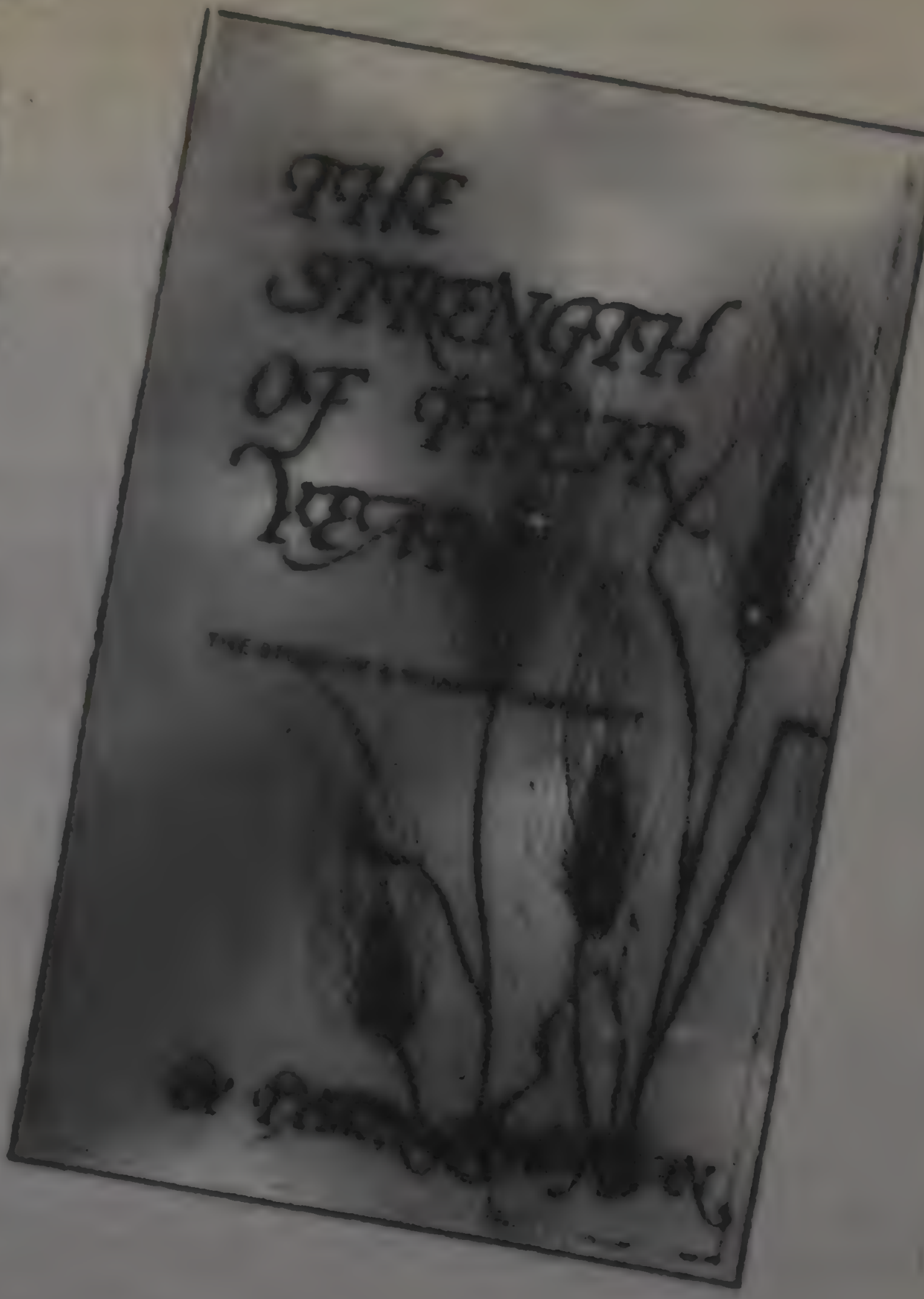
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Rev. Charles Terpstra

Relive the history of Southern Alberta, particularly the Nobleford-Monarch-Gratum area as told by one of the "sons" of Alberta,

Rev. Tymen E. Hofman



A great gift giving idea!
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Mrs. Angeline Postman-Pri, Box 68, La Glace, AB T0H 2J0
Family Christian Bookstore, 750 Queen Line, Burlington, ON L7N 1N5
Mrs. Tonia Schiebout, Box 40, Barons, Alta.
Mrs. Jean Postman, Box 452, Fort Macleod, Alta.
Speelman's Bookhouse, 351 Albion Rd., Rexdale, Ont.
Rev. Tymen Hofman, 16456 Horseshoe Dr, Tinley Park, Ill.

2nd printing

Classifieds



ACTON: A responsible 18 year old would like to work on a dairy farm. Has prior working experience. Is presently attending Toronto District Chr. School. Please call (519) 853-0758 and ask for Anthony Looyenga.

ACTON: Looking for work in B.C. for the summer. Am a 23-year-old college student, very willing and able to do anything. Write: Paul VanBendegem, R.R.#1, Acton, ON L7J 2L7 or call nights 1-519-853-2380.

Teachers

LUCKNOW: Lucknow & District Chr. School is seeking applicants for a part-time teaching position in special education, beginning in the 1986 academic school year. Please send all resumes to: The Lucknow & District Chr. School, att: Wil Kamphuis, Principal, Box 550, Lucknow, ON N0G 2H0

SASKATOON: Saskatoon Christian School requires a teacher for a K-2 multi-grade classroom for the school year 1986-87 only, due to maternity leave. Please send your application to Saskatoon Chr. School, 2410 Haultain Ave., Saskatoon, SK S7J 1R3

STRATFORD: Stratford & District Christian School invites applications for an opening for teaching principal, grade 7 & 8, also teacher for grades 3, 4 & 5 or 1, 2 & 3. Please send resume to Chairman of the Board, Sid Vanderheide, R.R.#2, Mitchell, ON N0K 1N0 or phone (519) 393-5520.

Summer Job Market

BOWMANVILLE: I am a 19-year-old college student seeking summer employment. I have experience as a mother's helper, child care worker, working with mentally and physically impaired children and adults; as well I have worked in a factory as a machine operator. Available May 26 till August 29. Please call or write: Darlene Borger, 316 Rooks Hall, Calvin College, Grand Rapids, MI 49506; (616) 957-6624 or at parents: 25 Jane St., Bowmanville, ON L1C 1G3; (416) 623-6049.

BURLINGTON: Hi, I am 17 years old and I have finished my Gr. 12 and I am looking for a full-time job in B.C. (preferably close to New Westminster). I have experience in office work, babysitting and I presently have a part-time sales job in a seafood department in a supermarket. Please write or call me. June Blaak, 2184 New Street, Burlington, ON L7R 1H8

DUNNVILLE: 15-year-old boy looking for a summer job. Has experience in farm work and greenhouses. Is willing to do other jobs. Call 774-3938 after 4 p.m., or write to Larry Mans at R.R.#2, Dunnville, ON N1A 2W2

DUNNVILLE: I am a 19-year-old girl who is looking for a job in the field of horticulture. Preferably flower shop or garden centre: 4 years greenhouse experience with rosery, familiar with flower arranging, accepted in Guelph University as a horticulture student. Call Marcella Eikelboom (416) 774-3006.

GUELPH: 18-year-old girl requires farm work. (preferably dairy) Has previous experience. Available June 17th - August 31, 1986. Phone Annette Aasman at 1-519-824-4643. 11 Neeve St., Guelph, ON N1H 4B8

GUELPH: 15-year-old boy would like job on farm for summer holidays. Preferably southern Ontario. I attend Woodland Chr. High School, have worked two summers on dairy farm and am able to milk. Please call John Wiebenga, (519) 821-1155.

Summer Job Market

GRASSIE: A male Christian high school graduate is seeking employment in the central Niagara Peninsula region during the summer months. Has experience on a poultry farm but willing to work with anything. Please respond to Bryan Klazinga, R.R.#1, Grassie, L0R 1M0. Ph: (416) 945-9685.

GUELPH: I'm a male who will be 18 in July. I would like a job on a farm anywhere in Ontario. I have two summers' experience on a dairy farm. Willing to come for an interview. Please phone: Adrian Buss, (519) 824-9528.

HAMILTON: Responsible grade 9 girl would like to babysit or be a mother's helper in your home, for a few days a week, I will also do any other odd jobs you might have. Hamilton, Ont. Mohawk and Garth area call 389-2012 Wendy Bulthuis.

HAMILTON: I am presently a first-year student at Mohawk College in Office Administration. I am seeking summer employment from May 1 to August 29, 1986, in secretarial administrative duties. I have the appropriate skills and am eager to gain work experience. My typing speed is 50 wpm, shorthand is 70 wpm. If you wish more information, contact Nancy Van Raalte at 387-2708.

HAMILTON: Hi! My name is Wendy. I'm 17 years old and seeking summer employment anywhere in Ontario. I have experience working on a nursery farm, babysitting, house cleaning and much more. I'm willing to learn any other type of work offered to me. I'll be available anytime after June 28th. You can write me, Wendy Kapteyn, c/o Mr. and Mrs. Nienhuis, 521 Stone Church Rd., West, Hamilton, ON L9B 1A5, or call collect at 416-383-7780.

LINDSAY: 15-year-old boy looking for summer employment (any kind, 705-324-9956. Tim Veltman, R.R.#6, Lindsay, ON K9V 4R6

LINDSAY: 17-year-old grade 12 student wishes summer job anywhere in Ontario or Quebec. Have experience in both farrow to finish and dairy farm work, and can operate tractors and machinery. For more information call 1-705-432-2508 and ask for Linda.

LUCKNOW: I am 16 years old and looking for a job on a farm. Experienced in general farm work and enjoy working around machinery. I would prefer to work on a dairy farm. I live near Lucknow. Call 519-395-5316 and ask for Ed.

MISSISSAUGA: Strong 15-year-old young man is looking for any kind of summer employment. Harry Tjoelker, 1198 Kingsholm Dr., Mississauga, ON L4Y 2H2; (416) 277-0576.

MOOREFIELD: 15-year-old high school student seeking a summer job. Willing to do anything. Available from June 23 till the end of August. Phone Kevin Vanden Hazel at (519) 638-2936.

MOOREFIELD: Mature 15-year-old girl would like job as babysitter or mother's helper in Listowel-Drayton area. Call Tina 291-4639.

MOUNT HOPE: I am a grade 12 student, 18 years of age and would like to be employed this summer. I have experience in house cleaning and industrial cleaning and babysitting. Please contact Monique Fennema, (416) 679-4829.

Summer Job Market

PALMERSTON: Responsible 17-year-old, grade 11 student, looking for a summer job. I am willing to do any job you might have. I have a lot of experience in babysitting and being a mother's helper. Contact Joanne Katerberg, R.R.#3, Moorefield, Ont.; telephone: (519) 638-2228.

PETERBOROUGH: 18-year-old girl, who will be attending Redeemer College in the fall, is looking for a summer employment. Interested in greenhouse and garden work, and working in stores and nursing homes, but will take many other jobs. Speaks fluent Dutch. Phone (705) 799-5683. "Carine."

PORT DOVER: 17-year-old student looking for work preferably on a dairy farm. Lived on a dairy farm all his life with one summer dairy farm experience in New Brunswick. Available from June 25 to end of August. Almost anywhere in Canada. Phone 1-519-426-2813 for Len Bootsma.

ST. CATHARINES: Second-year Calvin College student would like to find temporary employment from May 26 to June 30. I have a lot of experience with young children and enjoy working with people. Would prefer a job connected to health care or a sales position; but will consider all possibilities. Contact Laurie Vandezande at 483 Scott St., St. Catharines, ON L2M 3X1 or (416) 934-5954.

ST. CATHARINES: I am a full-fledged carpenter (journeyman) now studying at Calvin College. I am interested in contracting for small carpentry jobs in my area during the months of June, July and August. Do you want a kitchen renovated or a sundeck made? Contact Ed Witvoet at 684-3991.

ST. GEORGE: A mature, hard working student, almost 17 is looking for a summer job preferably in the area of general office work, but also experienced in farm work. Call Fred de Haan at 1-519-448-1190.

SEAFORTH: 17-year-old high school student would like a summer job dealing with greenhouse or garden work. I have had some experience in these areas. Please phone or write to Steven Van de Ban, R.R.#1, Seaforth, ON N0K 1W0; telephone no. (519) 527-0705.

Summer Job Market

SEAFORTH: Hi! I'm a grade 11, 17-year-old student seeking summer employment relating to garden or greenhouse work or doing odd jobs around the place. Please write to Harvey Van de Ban, R.R.#1, Seaforth, ON N0K 1W0 or telephone at (519) 527-0705.

SHUBENACADIE: I'm a male, 20 years old, MIS (Management Information Systems) major at Dordt College seeking employment for the summer dealing in the field of computers. I have dealt with several different programming languages and I am familiar with database computer systems. I am willing to work in eastern Canada or U.S. For more details contact: Jeff Bokma, 314 8 St. N.E. Sioux Center, Iowa 51250 or call (712) 722-3005 after May 10 my home address is: R.R.#1, Shubenacadie, Nova Scotia, B0N 2H0.

THAMESFORD: 18-year-old male student with driver's licence looking for summer employment. Has experience in sales, dairy and poultry farming. Please contact Roger Amsinga at 285-5217 or write to me at R.R.#4, Thamesford, ON N0M 2M0

TORONTO AREA: Grade 11 high school girl would like a summer job as mother's helper; likes baking. Toronto area. Call Karen Lamme, (416) 822-5109.

WILLIAMSBURG: Young girl, 18, experienced in housekeeping and babysitting, residing in Williamsburg but willing to move and try any type of work including farming. Wilma Luimes (613) 448-3204; R.R.2, Chesterville, On K0C 1H0

WOODSTOCK: 14-year-old girl looking for a summer job. Can do light house work and am able to babysit and cook. I love working with horses. Call Lisa Matter at (519) 467-5202 or write R.R.#5, Woodstock, ON N4S 7V9.

WOODSTOCK: 16-year-old boy seeking a summer job. Have experience on the farm with pigs and chickens. Will learn other. Could also work in the greenhouse; I have a green thumb. Contact Tom Matter at (519) 467-5202 or write R.R.#5, Woodstock, ON N4S 7V9.

WOODVILLE, Ont.: Nataalka Balhuizen, age 16, 5' 9" tall, able and willing to tackle any summer job. Available June 21 to the end of August. Phone (705) 953-9639.

Music Teacher Required
Art Teacher Required

Calgary Christian School
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Calgary, AB T3E 3X9
(403) 242-2838

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Please send resumes by May 5 to
Jack VandenBorn, Principal

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Due to further expansion and expected vacancies in the school year 1986-87, our inter-denominational school from kindergarten to grade 9 invites applications from qualified teachers in the following areas:

Kindergarten half time
Primary two or possibly three positions. Applicants with strong Christian commitments and a major interest in music are especially invited to apply.

Our brand new facilities will be located in Medicine Hat's newest surveyed area.

You are invited to send application, resume, and transcripts to:

Mr. William Slofstra, Principal
Medicine Hat Christian School
318 - 8th Street, N.E., Medicine Hat, Alberta T1A 5R6

Let's Play Chess

P. Layer

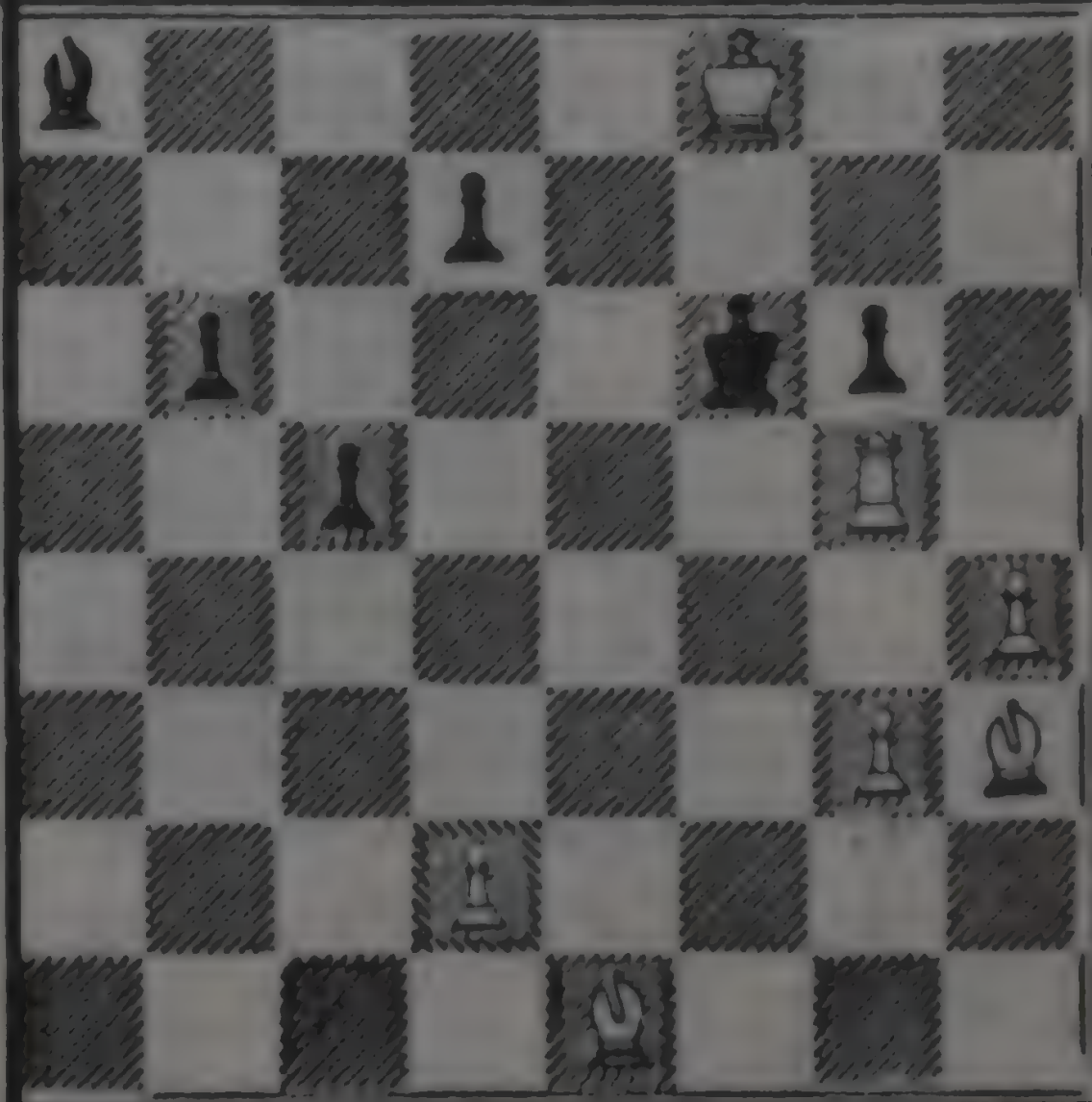
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P.J. Stuiver
Holland, 1948
6

#1095

Z.Y. Lovesheetz & V.F. Rudenko
Russia, 1958
6



7

3-mover 3 pts.

12

2-mover 2 pts.

Notes

1. These problems illustrate what an important part pawns can play. Be sure to move them in the right direction.
2. Please give the key, threat and all variations for #1094 and the key and threat, if any, for #1095.
3. The deadline for #1092-1095 is June 20 for all solvers.

Events

CALENDAR OF EVENTS

May 5-15	Psalter Hymnal Study Conferences to familiarize CRC members with the Psalms and Bible songs will be held: May 5: Third CRC, Edmonton, Alta., at 7 p.m. May 6: CRC of Coquitlam, B.C., at 7 p.m. May 13: Maranatha CRC (Hwy 59 & 401), Woodstock, Ont., at 7 p.m. This conference was formerly scheduled for May 14. Please note date change!!! May 15: Calvin CRC, Ottawa, Ont., at 7 p.m.
May 9	Niagara League SWIM reunion banquet, 6:30 p.m., at the CRC, Jarvis, Ont. RSVP: Annette VanderMolen (519) 735-6119.
May 10-11	Concert by Christian Choir "New Life" of St. Catharines and "Adoramus-Maranatha Choir" of York and Hamilton (classical favourites, negro spirituals, and more). May 10: First CRC (Charlton & Hess), Hamilton, at 8 p.m. May 11: Covenant CRC (Parnell Rd.) St. Catharines, at 8:15 p.m.
May 10	Salem's 24th Annual Meeting at 1 p.m. at Holland Christian Homes, Brampton, Ont. Everyone welcome!
May 10	Andre Knevel in concert with the choirs "Soli Deo Gloria" and "Sursum Corda" in St. Andrews Presb. Church, Sarnia, Ont., at 8 p.m.
May 10	An evening of inspirational classical music in Faith CRC, 2265 Mountinside Dr., Burlington, Ont., at 7:30 p.m. Musicians: Pam Van Weelden (pianist), Marita Blaak (soloist), Carolyn Mostert (organist), David Schneider (trumpet), Scott Lammers (saxophone), Carolyn Stronks and Michael Diaz (flutists), accompanied on the piano by Debbie VanEgmond. For info. call (416) 681-2386.
May 16-19	Twelfth All-Ontario Y.C. Convention. Theme: "Trust and be Free." At Queen's University, Kingston, Ont. For registration contact your league secretary.
May 17	Sarnia Chr. School's Third Annual Family Breakfast and Bedding Plant Sale at the school, 1273 Exmouth St., Sarnia, Ont.
May 21	"Hoera, een drieling!" toneelstuk van de Hollandse Club van Woodstock komt naar de Community Hall, Moorefield, Ont. om 8 uur. Kaarten: \$3.50. Deur prijzen. Koffie en koek vrij Bel Tom Lise (519) 638-2614 voor verdere inlichtingen.
May 22,23,24	Students of London District Christian Secondary School present "I Remember Mama," a comedy by John Van Druten. At 7:30 p.m. at the school, London, Ont.
May 23	Fourth Annual Spring Concert by the Mountainview Singers (dir. Harold de Haan) at 8 p.m. in the Mountainview CRC, Grimsby, Ont. Also participating: Alan and Pam Van Weelden (vocal & piano). Audience participation. Free will offering.
May 24	Mid-America Reformed Seminary's second commencement exercises at 10 a.m. in the First CRC of Hospers, IA. Speaker: Dr. Lester De Koster. Public invited.
May 24	Open House Farewell Social for Geraldine Selles and Leo Batterink from 2-4 p.m. at HDCH, Hamilton, Ont.
May 28	Hollandse dag 1986 in de York CRC op 28 mei a.s. D.V., aanvang 10 uur.
May 30	Special farewell service for the Rev. Bastiaan Nederlof (retiring from active ministry) at the First CRC, Victoria, B.C.
May 29-31	"Interpreting Scripture in the Reformed Community Today." A conference at Redeemer College, Hamilton, Ont. Speakers include: Dr. David Holwerda, Dr. John VanderStelt, Dr. W.H. Velema, Dr. Jelle Faber, Dr. Carl Zylstra, Rev. Jack Vos and others. For info. call (416) 549-8024.
May 31	Fellowship and Thanksgiving at 1 p.m. in Dundas Calvin Chr. School, Ofield Rd. N., Dundas, Ont. For info. call (416) 627-1411.
June 1	Bishop Desmond Tutu will speak at a city-wide ecumenical worship service at 4 p.m. in St. Paul's Anglican Church, 227 Bloor St., East, Toronto, Ont.
June 6-7	Conference on "Christian Faith, Health and Medical Practice" co-sponsored by Calvin College and ICS. Speakers include Hessel Bouma, Douglas Diekema, Theodore Rottman, Edward Langerak and Allen Verhey. At the ICS, 229 College St., Toronto, Ont. For info. call (416) 979-2331.
June 7	Woodland Christian High School will be celebrating its 10th anniversary. Sports events from 2:30 - 4:30. Evening program begins at 7:30 p.m. For more information contact the office at R.R.#1, Breslau, ON N0B 1M0. Tel. (519) 648-2771.
June 11	Hollandse Dag in Moorefield Park. Starts at 10 a.m. Speaker: Rev. Hans W. Zegerius. Take lunch along.
Jun.29-Jul.1	Fourth International IFFLP Congress at the Skyline Hotel, Ottawa, Ont. Theme: "Families in a changing world." For info. contact: (613) 728-6536.
July 9	Hollandse Dag in the Sport's Arena, Metcalfe St., Strathroy, Ont. Speaker: Rev. Wm. Suk from Brampton, Ont. Starts at 9:30 a.m. with coffee. Take lunch along!
August 1-4	ICS Niagara Family Conference. Theme: "Changing and Choosing." At Niagara Chr. College, Fort Erie, Ont.
Aug. 5-7	1986 Coffee Break Convention at Red Lion Inn, Bellevue, WA. Main speaker: Rebecca Pippert. Contact Edna Kuipers, 19217-55th NE, Seattle, WA 98155 or phone (206) 365-9945.
Sept. 26 & 27	Concert by Homeward Bound. For more information contact Agnes Van Dyke, R.R.#1, Atwood, ON N0G 1B0 or phone: (519) 356-9006 after 6:00 p.m.
Oct. 17-24	Visit Mexico (from a missionary perspective). Tour leader: Rev. Chester Schemper of the World Home Bible League. For info. phone: (416) 741-2140.

Alberta economy structurally weak says CPJ

CALGARY, Alta. (CPJ) — The potential economic crisis resulting from falling oil prices provides Alberta with an opportunity to look for an alternative development strategy, says a Christian social justice group.

The Alberta affiliate of Citizens for Public Justice (CPJ) has presented its own "Alternative Speech From the Throne" to coincide with the Alberta government Throne Speech on April 3. This organization, which has 500 members from across Alberta, argues that "the current (oil) price crisis can play a positive role if we are willing to listen to its message: our provincial economy is structurally weak and has *not* been genuinely diversified."

The organization cites evidence that the energy sector has low job creation potential in relation to investment. John Hiemstra, CPJ staffperson in Calgary, says, "Stressing high capital-intensive projects with low job creation potential is not a wise economic strategy, especially in a period of price instability. Nor does it meaningfully diversify our economy."

But the "Alternative Speech From the Throne" focuses on more than *economic* diversification as a means to job creation and provincial stability. In fact, it criticizes the government for taking a purely economic focus towards well-being, saying that, "The basic belief of the government's economic development strategy and its own role in society is that a growing economy will automatically yield progress and social well-being for all Albertans."

The Speech states that "CPJ wants to take critical distance from the government's basic belief in economic growth, on the basis that it is in

fundamental opposition to our Christian conviction that the norm for progress, growth and well-being is not economic growth but loving God and

one's neighbour. The Alternative Strategy which CPJ proposes reflects "values such as love, justice, stewardship, equity, peace and liberty."

DE HOLLANDSE DAG
Deze dag wordt dit jaar gehouden op
Woensdag, 11 Juni, 1986
in het Moorefield Park
aanvang 10 uur

De spreker voor deze dag is Ds. Hans W. Zegerius.
Verder is er samenzang muziek en voordrachten. Koffie en koek.
Neem uw lunch mee.

De Commissie

Hollandse dag 1986
In de York CRC op 28 mei a.s. D.V., aanvang 10 uur
Ontmoet oude vrienden en maak nieuwe. Breng uw gasten uit Holland om ons te helpen deze dag als altijd tot een succes te maken. Voor lunch wordt gezorgd.
De spreker in de middag vergadering is:
Ds. H. vanderWindt uit Dunnville
Onderwerp: "Het blij vooruitzicht"
Entreekaarten verkrijgbaar aan de ingang.

All students, colleagues, and friends of
Mrs. Geraldine Selles
and
Mr. Leo Batterink
are invited to attend an
Open House Farewell Social
at Hamilton District Christian Highschool
on Saturday, May 24, from 2-4 p.m.
in appreciation of their long and faithful services to the school.

Students
of
London District Christian
Secondary School
present
"I Remember Mama"
(a comedy to bring laughter and tears)
by John Van Druten
Directed by Gerry Vaandering

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Adults: \$4.00 **London, Ontario** 7:30 p.m.

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Fri. May 30	Tues. May 27	Wed. May 21-8:30a.m.	Thurs. May 22-8:30a.m.

Dutch

Principes of stokpaardjes?

Op 24 september 1905 wordt in de Senaatsvergadering van de Vrije Universiteit te Amsterdam een verzoek behandeld van de heer 't Hooft te Arnhem, waarin hij toelating vraagt tot de juridische studiën van zijn dochter. Daar zitten ze rond de tafel: Prof. Fabius, Prof. Woltjer, Prof. Geesink, Prof. H.H. Kuiper, Prof. H. Bavinck, — om maar enkelen te noemen.

Prof. Fabius neemt het eerst het woord en hij zegt niet veel anders dan wat hij een paar jaar tevoren geschreven had in zijn bundel "Voortvaren." In die bundel had hij een aparte paragraaf gewijd aan "man en vrouw." Hij zei daarin dat men tegenwoordig maar steeds verdedigt dat man en vrouw gelijke rechten hebben omdat ze gelijk zijn. Maar dat is immers niet waar! Wij lezen toch al in Genesis dat God de mens als man en vrouw schiep! Daar ligt toch al de principiele ongelijkheid! En Prof. Fabius gaat nu in de Senaatsvergadering die ongelijkheid uitgebreid bewijzen:

Absoluut neen

"De hand der vrouw is slechts weinig korter en smaller dan die van de man. Doch bij haar is dikwijls de wijsvinger langer dan de ringvinger, wat aan de hand een slanke vorm geeft. Voorts is in de regel de duim van de vrouw korter dan

die van de man. Ook kenmerkt de vrouw zich door het geringe gewicht van de onderkaak, die maar 79% is van die van de man. Ook haar pols slaat sneller en de vrouwelijke hand voelt fijner, reden waarom in Amerika voor het tellen van geld de voorkeur aan vrouwen wordt gegeven

Zal nu iemand, die zo anders is dan de man, iets kunnen betekenen voor zoiets mannelijks als de wetenschap??? "Neen!", zegt Prof. Fabius, "absoluut neen!"

Zo heeft Fabius zijn oude argumenten nog eens herhaald en hij vindt van verschillende kanten bijval. Prof. Woltjer denkt er niet veel anders over en Prof. Geesink waagt het zelfs te zeggen dat vrouwenstudie niet alleen ingaat tegen de aanleg en de bestemming der vrouw, maar dat het ook een *ontwrichting* is der maatschappij, ja, dat het zelfs ingaat tegen de ordeningen Gods! "Wat een geweldige taal!", zeggen wij nu. Zijn we dan al bijna 80 jaar zwaar aan het zondigen? Of zouden de ordeningen Gods toch wat anders te zeggen hebben?

Verstand over principe

Gelukkig zijn er ook voorstanders en daaronder is de oude Prof. Bavinck, die meer gevoel heeft voor de ontwikkeling der maatschappij

en voor de groeiende taak van de vrouw, een taak die ook buiten het gezin een vorm gaat krijgen. De Senaatsvergadering gaat voort en gelukkig wint het gezond verstand het van de principes die men zelf gemaakt heeft. Mejuffrouw 't Hooft mag studeren en wij vinden haar naam dan ook op de studentenlijst van de cursus 1905/1906.

Toch had dit muisje nog een staartje: de V.U.-dagen van 1906 waren aanstaande en daar moest derhalve aan het eenvoudige volk verteld worden dat meisjesstudie achteraf gezien toch goed was. En zo geviel het dat Prof. H.H. Kuiper in Middelburg voor een aandachtig gehoor het studerende meisje verdedigde. Maar die verdediging gaat toch niet van harte. Prof. Kuiper houdt diep in zijn hart niet van vrouwen in de wetenschap, want zijns inziens betekenen ze daar niet veel.

En hij oreert: "... een vrouw, bij wie het schuchtere en ingetogene plaats zou maken voor mannelijke luidruchtigheid, bij wie het teder gevoel overheerst wordt door kloek verstand en die de liefde tot man en kind laat ondergaan in politieke en wetenschappelijke problemen, is geen aangename verschijning"

Er kwam niet veel debat op dit doorwrochte betoog. Alleen merkte Prof. F.L. Rutgers op dat het toch wel een zorgwekkend verschijnsel was dat men tegenwoordig niet meer wilde dienen. "Waar zijn de goede dienstboden?", riep hij uit. "De meisjes worden liever telefoniste, of winkeljuffrouw of naaister in een atelier!" Dat is dus een klacht uit 1906: een tijd, die naar ons idee overliep van keuken- en bellemeisjes, van eerste- en tweede dienstboden, van kinderjuffrouwen en huisnaaisters.

En achteraf gezien kunnen wij niet dankbaar genoeg zijn voor wat de vrouwen uit het Reveil op dit punt hebben gedaan voor de vrijmaking van de vrouw. Dat zij verpleegster mocht worden, maatschappelijk werkster, onderwijzeres, is voor een groot deel vrucht geweest van deze 19e eeuwse opwekkingsbeweging.

Over de Calvinistische dam

Maar om op ons verhaal terug te komen: Mejuffrouw 't Hooft was dan toegelaten tot de studie. Maar bij student zijn behoort meer dan alleen studie: en zij wilde dus ook graag lid van het studentencorps worden. Dit gaf natuurlijk ook weer hevige principiële moeilijkheden. Maar gelukkig overwon ook hier het gezond

hemelvaart

Zij hebben Hem met weemoed nagestaard en in hun ogen was een groot verlangen. Was nu het leven nog de moeite waard? Hun blikken bleven aan elkander hangen, en ieder wist, wat niemand had gezegd, dat nu hun weg door God werd omgelegd.

Ze waren slechts discipelen geweest die zich door Jezus lieten onderwijzen. Maar nu begon in hun verslagen geest een onweerstaanb're zekerheid te rijzen: dat God hun bevend hart had aangeraakt en hen tot Zijn apostelen gemaakt.

Luid in hun oren klonk nog Jezus' stem: "Predik Mijn Woord aan alle creaturen, wacht op de Trooster te Jeruzalem, Hij zal u leiden en uw leven sturen." En al was veel nog moeilijk te verstaan, gewillig zijn ze in Gods weg gegaan.

Zij hebben zich om Christus' kruis geschaard, al beukten tegen 't levensschip de golven. Zij hebben Jezus' woorden trouw bewaard, al wisten zij zich schapen tussen wolven. en 't Woord dat in hun harten was gelegd blijmoedig in de wereld uitgezegd.

E. IJskes-Kooger,
Uit: Een fluit van riet

verstand.

Eén van de voorstanders won het pleidooi met de volgende argumenten: "Mijne Heren, verleden jaar hebben wij in ons Corps een student opgenomen van het mannelijke geslacht maar met vrouwelijke trekken en vrouwelijke manieren. Maakt het nu zoveel verschil of wij deze persoon in ons midden hebben of Mejuffrouw 't Hooft?" En dus werd Mej. 't Hooft, tot overmaat van ramp, ook nog maar meteen Corpslid!

Het eerste Calvinistische schaap was dus over de Calvinistische dam gelopen, maar navolgers waren er nog niet vele. Pas in 1918 komen er weer twee meisjesstudenten bij. Maar in 1929 komen dan onverwachts acht nieuwe meisjes op, totdat na de 2e Wereldoorlog een ware golf

losbreekt van meisjesstudenten. En dat stijgt zo van jaar tot jaar: 1945-106, 1955-285, 1962-566.

En niemand vraagt zich meer af of meisjes studeren mogen. Ze doen gewoon mee, ze leggen hun examen af en ze krijgen een baan (of ze trouwen!). Het wetenschappelijke resultaat van al deze damesstudie is echter tot op heden nog maar pover geweest. Voor de 2e Wereldoorlog, in 1937, promoveerden Prof. van der Molen en Mevrouw Diemer — Lindeboom. En na de oorlog zijn er in totaal nog vijf dames gepromoveerd. Zouden Fabius, Woltjer, Geesink en Kuiper dan toch nog gelijk hebben gehad???

Overgenomen uit het kerkblad van 19 mei, 1963, van Christian Reformed Church in Kingston, Ontario.

En deze drie zijn één

Ze zeiden dat U "onze Vader" was, dat ik niet anders, God, aan U moest denken: een wijze patriarch, omringd door engelen, die alle dingen in zijn handen had —

ze zeiden dat U dus geen Moeder was en dat ik U niet bij die naam mocht noemen, want kon God zich op moederschap beroemen? en wat weet U van barensweeën af?

ze zeiden dat U sterk en machtig was, een koning die voor eeuwig zal regeren, een generaal, een held, een heer van heren, die in een vrouwelijk oogpunt weinig zag —

vergeef dat ik hen vaak niet kon verstaan ... U sprak tot mij in Jezus, onze Broeder, en werd om hem mijn vader en mijn moeder: een lichtend thuis aan 't einde van de baan.

Dank, God van Israël, omdat U onze Vader werd, dank voor Uw Geest die kwam en als een tedere moeder mij baarde tot het leven tijdeloos, dank voor het offer van Uw Zoon, die mij tot zuster koos en al Uw kinderen aan Uw hart zal scharen — drievoudig, God, is Uw barmhartigheid, betoond aan ons, die in de nacht verloren waren — 'k zal van Uw wondere liefde en Uw trouw verhalen, mijn Rots, U zal ik loven eindeloos.

Tini Van Ameyde

Militaire spotprent uit de Indonesische tijd



Neut: 't Hele pilleton benne me foor, me konde as eerste de stelling bestorre me — me konde 't Ridderkruis krije en 'n week ferlof — en gaat me die goser in de rooie miere ligge!"



Herman de Jong

Het Koninkrijk Gods is als een gebouw dat in de steigers staat en nog niet af is. Het Koninklijk orkest wacht nog steeds op het tijdstip dat de gordijnen terugdribbelen. In Canada zegt men dan: "We zijn bezig de *signposts of the Kingdom* op te richten." Dat betekent: Christelijke organisaties, op Reformatische leest geschoeid! Een Christelijke Boerenbond, de I.C.S., de C.L.A.C., Salem, de Christian Businessmen's Association, scholen, Redeemer College, enzovoort! Ik ben goed op de hoogte, ja? Dat komt omdat mijn kindertjes in Canada nogal Christelijk-Organisatorisch georiënteerd zijn. Dat heb ik er vroeger wel goed bij hen ingepompt! Toch vallen me wel eens een paar dingetjes op. Mag het?

Bijvoorbeeld! Ze betalen trouw hun lidmaatschapsgeld, maar bezoeken nimmer een jaarlijkse ledenvergadering. Vroeger deden ze dat wel, want het was wel leuk vurige vlammen (niet altijd des Geestes) uit de ogen van sommige heetgebakerde lieden te zien schieten. Dat is er nu niet meer bij! Niet dat alles koek en ei is! Er wordt echt nog wel gedebatteerd, gecritiseerd, afgebroken zelfs, maar dat gebeurt tegenwoordig in 'gerichte' bladen, en dan nog door mensen, die al lang geen lid meer zijn van alle bovengenoemde organisaties.

Een zekere passiviteit

Maar om terug te komen op die ledenvergaderingen! Bertus schrijft me dat zelfs een ledenvergadering van één van Uw nieuwste aanwinsten, Redeemer College, zonder gesluit en afweergeschut verliep. Dat kan tweërlei oorzaak hebben: of de fut is er uit, of het bestuur en comité's van dat Redeemer College bestaan uit verstandige lieden, die de leidsels goed in handen hebben. Ik denk dat het laatste dicht bij de waarheid komt. Als alles onder des Heeren onmisbare zegen goed verloopt, waar zou je dan nog druk om maken en netelige vragen stellen?

Ik ontdek in mijn kinderen een zekere passiviteit. Het lid-zijn van al deze organisaties betekent dat ze eens per jaar naar hun beurs grijpen om lidmaatschapsgeld te betalen. Het betekent dat ze de geschriften dezer organisaties vluchtig doorbladeren. Het betekent dat ze lekker lui-uit in hun stoelen zakken voor de teevee en anderen de kastanjes uit het vuur laten halen. En waarom zou men een voorjaars-jaarlijkse ledenvergadering bezoeken als de zon schijnt en men ook de zaterdag kan gebruiken om de Nova Zembla bladeren uit de tuin te harken?

De gedachte dat men, toch als een heel klein radertje (een

kwartje met tandjes) deze "Kingdom" organisaties net boven de "bankruptcy" houdt verzoet veel. Het spul staat immers nog in de steigers. Nog zal het Koninklijk Paleis in volle glorie uit die steigers te voorschijn komen. Toch wel jammer dat de steigers zelf wat raar steigeren.

Een innerlijke realiteit

Wim zei eens dat we maar eens af moesten stappen van de gedachte dat we op de bovenbeschreven manier mogen verwachten dat de Koning ons goedkeurend op de schouder zal kloppen. Natuurlijk heeft deze passieve methode om het Koninkrijk Gods te bevorderen wel resultaten. Er zijn inderdaad mensen die de kastanjes uit het vuur halen, maar die worden er voor betaald. Alle kleine beetjes uit al die kleine beursjes maken hun werk mogelijk. Hun zuurdesem doortrekt de zwarte kuch van de wereld. Maar er zijn nog wel andere zuurdesems dan het gist van wijlen Dr. Abraham Kuiper.

En ofschoon Wim echt wel het nut van al uw Christelijke organisaties inziet, en ze naar vermogen ondersteunt, begint hij toch nog weer bij het begin. Het Koninkrijk der Hemelen is een innerlijke realiteit! Dus... een innerlijke bewogenheid! En dat omvat veel meer dan het ondersteunen van Kerk en Christelijke organisaties nog op Reformatische leest geschoeid, of organisaties die in de Calvijn-Kuiper-Dooyeweerd-Runner lijn hun beginpunt hadden.

Wim wil maar zeggen dat een R.K. Geestelijke (misschien wel een "Liberation" theoloog) misschien beter het Koninkrijk Gods verstaat dan een miljonair die zeer getrouw zijn \$35.00 per jaar lidmaatschapsgeld van een Christelijke organisatie betaalt.

Ik herinner me dat Pater de Greve eens zei: "Onze Here God gedenkt het penningske van de weduwe, maar waarom toch vereenzelvigen de rijken

Van Halsema's Onthullingen De Taak (3)

onder ons zich altijd met die arme vrouwtjes? Als je toch talent van de Heer ontving om van een dubbeltje een gulden te maken, waarom blijft een dubbeltje altijd een dubbeltje voor deze mensen als het Kerk en Koninkrijk aangaat?"

Ook persoonlijke actie

Terwijl de meeste uwer Christelijke organisaties zich kwijnende staande houden, leiden zending en evangelisatie een nog meer kwijnend bestaan. Dit werk in God's Koninkrijk (door Jezus zelf aangeduid als het meest belangrijke) blijft vaak zelfs buiten het gezichtspunt van diegenen onder ons die zich zeer bewust en krachtig inzetten voor de culturele, arbeidsmatige, onderwijssecties van het "Kingdom."

Het gaat er mij bij uitstek niet om om de ene taak met de andere taak te vergelijken. Toch zou ik willen vooropstellen, dat "Kingdom Werk" waarin men met lichaam en ziel, handen en

voeten, (dus niet alleen de portemonnaie) ons in toenemende mate móét bezighouden.

Ik geloof dat velen van u dat al met mij beginnen te zien! De tijd is gekomen dat we ons niet meer passief achter al die organisaties mogen verschuilen. De tijd is gekomen, dat we zelf onze handen uit de mouwen steken. "Communal action" wordt "individual action"! Bijvoorbeeld! Marietje is nu bezig een "Coffee Break Hour" te versieren in haar kerk. Bertus geeft Bijbelles aan een door-de weekse klas voor geestelijk gestoorde. Zelfs de dochter van Bertus, 18, is daarin werkzaam. Wonderschone klanken hoor ik komen uit Canada: de jeugd begint iets te begrijpen waar het om gaat!

Op de straat voor een abortus-kliniek een jonge vrouw aanspreken! Klinieken voor ongehuwde moeders! De homo-wereld binnengaan met het Woord van God! Liederlijke "rock" muziek

vervangen door muziek dat de Heer dient! De wijk in met een "Back to God Hour" geschriftje en het niet daarbij laten! Verschopte kinderen adopteren! Een zieke bezoeken! Zangkoortjes naar de ouderen-van-dagen tehuizen! Ook dat is werken voor Koning Jezus.

Uit dankbaarheid

Gaan we nu lekker de hemel verdienen door al deze goede werken? Gaan we ons nu finaal uitkleden, geestelijk, lichamelijk en zelfs financieel? Ach welnee! We geven onszelf, omdat we immers zo ontzettend dankbaar zijn dat onze Heer zichzelf volledig voor ons aan het Kruis gaf! Werken der dankbaarheid: de genade van de Here Jezus Christus aan ons geschenken, kan — God dank, door ons — genade vóór anderen betekenen! En dat is geen verhorizontalisering van ons geloof, maar een voortzetten van het werk door Jezus begonnen!

De naam van Sions kinderen dragen

J.T. Bakker

'Absurd' noemde de Amsterdamse rabbijn Rodrigues de Pereira het op een Brusselse conferentie, wanneer de kerk bij het dopen van haar kinderen laat zingen: 't Verbond met Abraham zijn vrind bevestigt Hij van kind tot kind' of: 'en doen de naam van Sions kind' ren dragen'. Natuurlijk, niemand kan het ze verbieden, je kunt tenslotte alles doen en laten wat je wilt, maar het slaat natuurlijk nergens op. De verzen en het verbond behoren immers aan Israël!

Vanuit de synagoge lijkt de logica van deze opmerking kraakhelder, maar toch verdient ze enkele kanttekeningen, zo niet tegenspraak.

De God van Israël onze God

Als het absurd is, dan dateert deze absurditeit toch reeds vanaf de jood Petrus, die op de Pinksterdag de poort van de roeping openzette met zijn: 'en allen, die er de Here God toe roepen zal.' Of vanaf de jood Paulus, die aan de heidenen in Efeze schreef: 'Hij, Christus, is onze vrede, hij die joden en heidenen tot één volk gemaakt heeft en de muur van de vijandschap heeft afgebroken.'

Voor Paulus was deze eenwording zelfs het heilsgeheim van de eindtijd. Vandaar, dat mevrouw Flesseman-van Leer kan schrijven: 'Vanuit haar

oorsprong en naar haar wezen bestaat de kerk uit joden die in Jezus de Christus (Messias) hebben erkend, samen met de erbij gekomen heidenen, (de pros-eliëten) die datzelfde gedaan hebben.' Dat inzicht kan de kerk niet opgeven, zonder haar wezen op te geven, zonder op te houden kerk te zijn.

Kerk zijn zij, die, van welke oorsprong ook, gekomen zijn tot het geloof in de God van Israël. Wij hebben dat geloof in deze God meegekregen vanaf het moment dat bij onze doop deze psalmen gezongen werden. En de psalmen zijn en blijven de stalen griffel, waarmee dat geloof ingeëts is in ons heidens bewustzijn.

Ook de rabbijn moet daar niet te gering van denken, ook al kan hij dit besef niet delen. Waar deze verworteling in Israël vergeten is of verdrongen wordt, daar komt het heidendom terug, met alle gevolgen van dien. Het was Nietzsche, die van de overname van het Oude Testament door

de kerk sprak als een 'wereldhistorische diefstal.' Hij zou het met de rabbijn eens geweest zijn. Maar zo zijn er meer geweest. De antisemiet Houston Chamberlain droomde van een arisch Jezus, blondgelokt en met blauwe ogen. En zonder psalmen in de kerk. We weten, waar die droom op uitgelopen is. Christendom dat zijn wortels in Israël vergeet dreigt heidendom in de tweede graad te worden.

Sion is meer dan Sion

Maar, zo kun je zeggen, het blijft toch wel vreemd. Want wie van de ouders bij het doopvont denkt bij het zingen eigenlijk ooit aan de berg Sion en aan de stad in Palestina? Heeft rabbijn Pereira toch geen gelijk?

Zeker, er blijft een groot verschil, want Israël is en blijft Gods eerstgeborene. En voor hen is Jeruzalem nog op een andere manier 'moederstad' dan ze dat voor ons ooit zal

Vervolg op pagina 24 ...

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De naam van Sions kinderen dragen

... vervolg van pagina 23.

worden. En toch is daarmee de zaak niet beslist. Want niet minder waar is het, dat Sion altijd meer is dan Sion en Jeruzalem meer dan Jeruzalem. Het visioen zal altijd meer zijn dan de plaats. Daarom heeft Paulus het over het 'Jeruzalem, dat boven is, ons aller moeder.' Daarmee wil hij de band niet doorsnijden tussen aards en hemels. Hoe zou dat kunnen, terwijl hij zo vaak hij kon optrok om er de feesten te vieren? Maar wel wordt in zijn woorden duidelijk, dat de hemelse en de aardse stad niet samenvallen. En blijvend zal elk Sion en elk

aards Jeruzalem onder de kritiek staan van de hemelse stad, die God nog voor ons verborgen houdt. Als die spanning en kritiek wegvalt gaat het mis.

Dan maakt de kerk zich gelijk aan Jeruzalem, vergeestelijkt het en werpt vervolgens de joden uit. Ze meent de hemel op aarde te kunnen halen en vernielt haar eigen wezen.

Maar ook voor Israël geldt datzelfde. Snijdend is in het Oude Testament de kritiek op hen, die God aan de plaats menen te kunnen binden. En ook vandaag geldt, dat bijbelse geschiedenis iets anders is dan

vaderlandse geschiedenis.

Het Jeruzalem van God is niet gelijk aan de berg Scopus en aan de klagmuur. En minister Shamir moet niet met een beroep op de beloften aan Abraham de palestijnen op de Westbank hun burgerrecht ontnemen. Voor de kerk en voor Israël beide geldt, dat wie zich aan deze vereenzelving schuldig maakt de toekomst afsluit.

En ook daarom, omdat Sion altijd meer zal zijn dan Sion, omdat het tot een oerbeeld geworden is van de vrede en van de stad, die van God neerdaalt, daarom zal ook in de toekomst psalm 87 gezongen worden bij

het doopvont, als daar kinderen gedoopt worden in de naam van Jezus Messias.

Psalmen bij het doopvont

Toch is het goed, dat rabbijn Pereira daar in Brussel gezegd heeft waar het op staat. Eeuwenlang hebben christenen zonder meer aan de joden niet enkel hun land en het recht op hun godsdienst maar ook op hun boek ontzegd. We herstellen die fout niet door van nu af een simpel verbindingstreepje tussen joods-christelijk te zetten, door rabbijnen in onze leerhuizen te halen en door de apostel Paulus

stelselmatig te verwaarlozen.

Want het maakt inderdaad wel verschil of de psalmen gezongen worden in de synagoge of bij het doopvont. Het is nog altijd waar wat Miskotte schreef: 'Een mens kan wel in de ene gemeente Gods geloven, maar niet tegelijk tot de kerk en de synagoge behoren.' Die harde en ongemakkelijke waarheid moeten wij niet vergeten, als we ook als christenen blijven psalmzingen.

Overgenomen uit Evangelisch Commentaar, 7 maart 1986.

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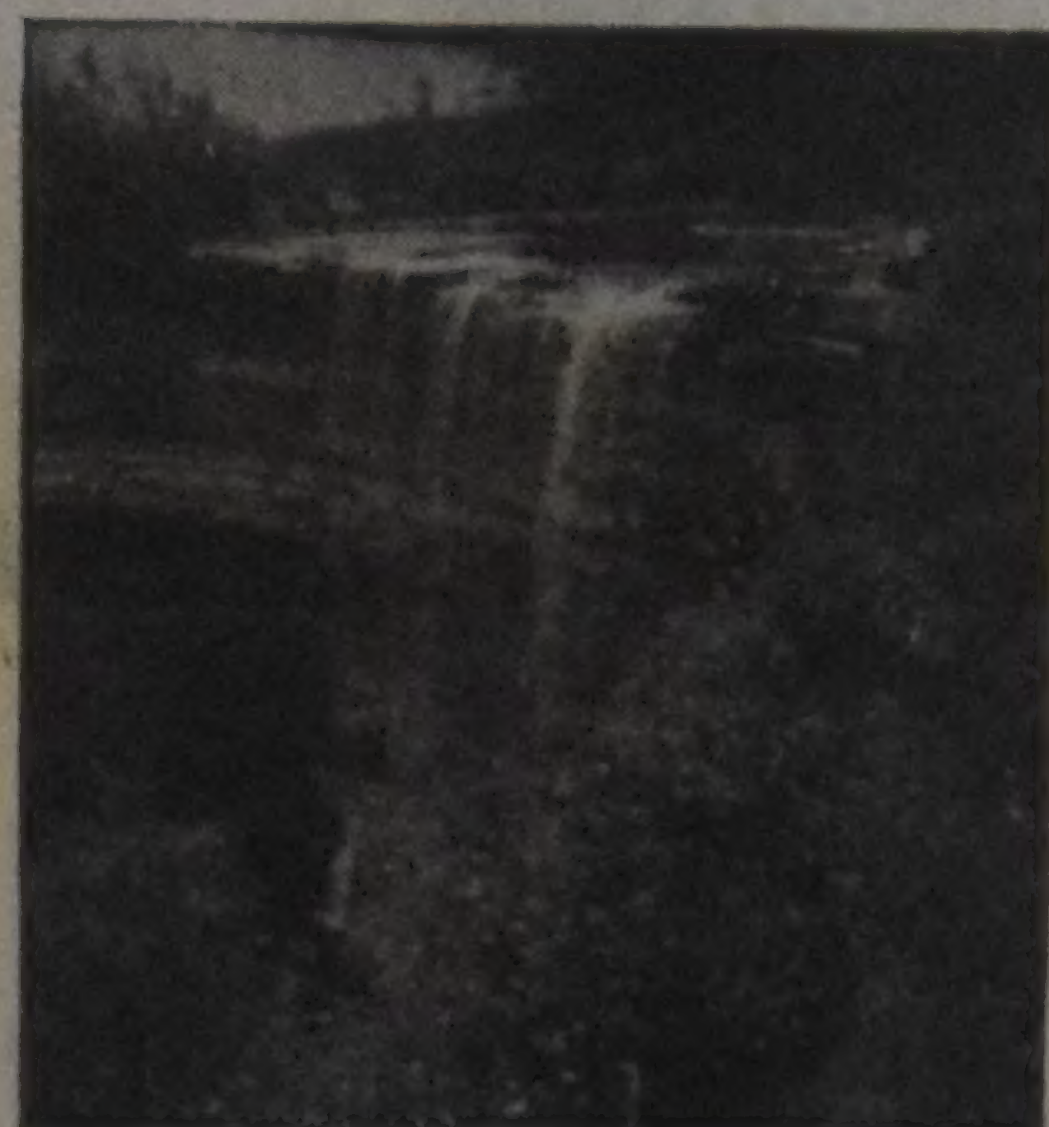
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Historical novels

A compelling look at Nicaragua

Sandinista, by Marie Jakober. Vancouver: New Star Books Ltd., 1985. 250 pp.; paper \$8.95; cloth \$15.95. Reviewed by Barbara Hudspith, Dundas, Ontario.

Sandinista comes highly recommended. It is a novel of Nicaragua in 1977 when revolution breaks out between the social classes. Somoza is at the helm and the Sandinista movement is gaining power.

Marie Jakober is an excellent writer. Not a word is wasted in this short but powerful work. Once I was into the story, I began to live and breathe Nicaragua. The author visited the country twice to research the book, and her tight, colourful description gives the reader a feeling that he or she knows both the landscape and the mood intimately.

Of course, this is a book with a political bias — it has to have — but to be fair, the author has succeeded in portraying the "villains" as our own next-door neighbours. They are peace-loving, ordinary citizens who want to hide from the reality of poverty and torture that exists outside their chain-link fences. Similarly, the Sandinista movement is seen from the individual stance of suffering men and women with diverse visions and plans.

This book is particularly compelling because the story has no end. We know 1986 has not brought peace or security. *Sandinista* is an historical novel that involves us totally. As I read the last few pages, I was interrupted by President Reagan's television appeal for financial aid to keep communism out of Nicaragua. Maria Jakober has made it clear that over-simplified readings of the Nicaraguan situation just won't do.